

# अवधूत गीता

रचयिता: दत्तात्रेय

व्याख्या: तरुण प्रधान

## Avadhuta Gita

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First Edition, November 2017, Pune, India

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गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।

गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

## Preface:

I take from many sources, many teachers, and this interpretation of this great text is only a humble attempt to convey my own understanding of it. I apologize in advance for any mistakes I made.

Format is like this - the original Sanskrit verse is followed by an interpretation and any additional comments follow afterwards on a light grey background.

Since, it is a song, there is quite a bit of repetitions. Often the same line repeats in every verse. Often the same ideas and descriptions are repeated all over. I think it was necessary to do that in order to make its memorization easy. A format of song and repetitive poetry makes it easy to commit to the memory, however, it does not make any difference regarding its understanding, which comes from direct experiences to which the verses point to. I have kept some repeating sentences as it is, not because they aid in understanding but just to mimic the style of the original text.

The original text is very humble in style of writing. It seems that it was written for a common man. Taking the inspiration from it, I have used simple words and contemporary language, instead of making it flowery and cryptic.

I urge the readers to not to merely recite it or listen to it, but also to sit back peacefully and contemplate on every verse. Find out why Dattatreya is saying what he is saying. A careful reading and introspection on it will bring about the needed experiences and knowledge.

I am grateful to all the teachers because of whom this knowledge has been revealed to all.

## Word key

Below are some of the Sanskrit words that appear very frequently in this text with the interpreted meaning of them.

आत्मन् – Atman - The Self, Consciousness, the aware emptiness which is the ground of all experiences, the experiencer, the essence of I, the subject, receiver of all experiences. As mentioned in Vedanta.

शिवम् – Shivam – Same as Atman. As mentioned in Shaivism.

पुरुष – Purusha – Same as Atman. As mentioned in Samkhya.

ब्रह्मन् - Brahman – The totality, All-that-is, everything taken together as oneness, the Consciousness and its contents merged together, Presence. All that which exists, known, unknown and unknowable.

ईश्वर – Ishvara – The great mind, Universal mind, a collection of all worlds and minds, the creator plus the creation. The manifested existence. All that which can be experienced. As mentioned in Vedanta.

शक्ति – Shakti – Same as Ishvara, the energy that creates and manifests. As mentioned in Shaivism.

प्रकृति – Prakriti – Same as Ishvara, Mother Nature, the creation. As mentioned in Samkhya.

चित्त – Chitta – Mind, a bundle of memories and processes, that's where the knowledge as well as ignorance resides as a memory or an impression.

जीव – Jeev – Part of the mind that is attached to a body and experiences itself as being born and dying repeatedly.

मन – Mana or Manas – The part of the mind that thinks. A faculty of the mind. There are more detailed interpretations.

बुद्धि – Buddhi – The part of the mind that reasons, intelligence, intellect.

इन्द्रिय – Indriya – Senses, parts of the mind that interface with worlds and transmit information about it to the Manas.

तत्त्व – Tattva – The essence, truth, substance, reality.

निरंतर – Nirantar – Continuous, unbroken, eternal, that which goes on and on without end or any beginning.

निराकारः – Niraakar – Formless.

निरञ्जनः – Niranjan – Spotlessly clean, having no impurity.

निर्मलः – Nirmal – Free from impurities.

शुद्धः – Shudhha – Pure, same as Nirmal or Niranjana. These “qualities” can be assigned to the Consciousness, however, Consciousness is beyond qualities, these words simply point to the absence of content, emptiness that it is.

अथ प्रथमोऽध्यायः

## Chapter 1

अवधूत उवाच

Avadhuta said

ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।

महद्भयपरित्राणाद्विप्राणामुपजायते ॥१॥

1-1

The desire to gain the knowledge of non-duality arises in humans by the grace of the universal mind, which relieves them of greatest fears.

Ishvara is the manifested reality or the universal mind. The great fear is the fear of death. It can also mean the fear of the unknown, the greatest of which is death.

येनेदं पूरितं सर्वमात्मनैवात्मनात्मनि ।

निराकारं कथं वन्दे ह्यभिन्नं शिवमव्ययम् ॥२॥

1-2

How can I greet that Consciousness which is formless, complete, undivided, pervades everything and all beings?

Shiva – the universal Consciousness which we all essentially are. The Self.

पञ्चभूतात्मकं विश्वं मरीचिजलसन्निभम् ।

कस्याप्यहो नमस्कुर्यामहमेको निरञ्जनः ॥ ३॥

1-3

The physical world is a mirage. I alone exist as most pure. Whom should I bow to?

It makes no sense to worship anything or invoke anyone if all there is just me – the Consciousness. Everything that can be experienced or changes is illusory, just forms and names.

आत्मैव केवलं सर्वं भेदाभेदो न विद्यते ।

अस्ति नास्ति कथं ब्रूयां विस्मयः प्रतिभाति मे ॥ ४॥

1-4

Consciousness is everything, differences or similarities in it cannot be known. I am filled with wonder, how to say that it exists or does not exist?

Mind knows everything by creating divisions in experiences, it fails when it encounters Consciousness. There is nothing there which can be analysed, differentiated or compared with anything else. From the point of view of the mind, Consciousness appears as nothingness, it is beyond its grasp, as it does not exist in the form of an object or a thought.

वेदान्तसारसर्वस्वं ज्ञानं विज्ञानमेव च ।

अहमात्मा निराकारः सर्वव्यापी स्वभावतः ॥ ५॥

1-5

The essence of Vedanta philosophy, all knowledge and sciences is that the nature of the Consciousness is omnipresence and formlessness.

The knowledge about Consciousness is nothing new, it is as old as history.

यो वै सर्वात्मको देवो निष्कलो गगनोपमः ।

स्वभावनिर्मलः शुद्धः स एवायं न संशयः ॥ ६॥

1-6

There is no doubt that the universal Consciousness is by nature very pure, taintless, effulgent, and one, just like clear sky.

Consciousness is pure, it has no contents or marks/qualities that can be seen or can hide it. This is our direct experience of it. Hence the word pure describes it best.

It appears as empty of everything, it receives all experiences and yet remains unaffected by them. Just as the space remains empty and taintless when objects are placed in it or removed from it.

It makes everything known to itself via itself, like effulgent sun shines on everything and illuminates everything.

It has no pieces, it is one, just like the same sky is seen everywhere, all beings see the same Consciousness.

अहमेवाव्ययोऽनन्तः शुद्धविज्ञानविग्रहः ।

सुखं दुःखं न जानामि कथं कस्यापि वर्तते ॥ ७॥

1-7

I, Consciousness, am pure, indestructible, infinite, I am pure knowledge itself. Do not know joy or sorrow, what to say about them?

It is just like emptiness, hence cannot be destroyed. And being emptiness, it is not limited in any way, it is infinite. In fact Consciousness is the only entity that can be conceived as being infinite, as that does not give rise to any paradoxes that infinite objects usually suffer from.

It knows itself and everything via itself, its own light. Dual qualities as mentioned, reside in the Mind, Consciousness is non-dual, has no opposites, has no qualities.



न मानसं कर्म शुभाशुभं मे

न कायिकं कर्म शुभाशुभं मे ।

न वाचिकं कर्म शुभाशुभं मे

ज्ञानामृतं शुद्धमतीन्द्रियोऽहम् ॥८॥

1-8

I have no mental actions, neither good nor bad. No bodily and verbal actions too, neither good nor bad. I am the essence of knowledge and am beyond the senses. I am so pure.

The word I refers to Consciousness not to the illusory construct called a person. Minds, bodies etc. have good or bad qualities, not the Consciousness.

मनो वै गगनाकारं मनो वै सर्वतोमुखम् ।

मनोऽतीतं मनः सर्वं न मनः परमार्थतः ॥९॥

1-9

Mind is vast. Mind is multifaceted. Mind is time or past memories. Everything that is manifested is Mind. However, if seen from highest perspective, there is no Mind.

Mind, a bundle of memories and processes can be experienced and hence is only an illusion.

अहमेकमिदं सर्वं व्योमातीतं निरन्तरम् ।

पश्यामि कथमात्मानं प्रत्यक्षं वा तिरोहितम् ॥ १०॥

1-10

I am the only one that exists. I am beyond space, unbroken and continuous. How can the Consciousness be perceived directly or indirectly?

Consciousness is the experiencer itself, it cannot be experienced as something other than itself.

त्वमेवमेकं हि कथं न बुध्यसे

समं हि सर्वेषु विमृष्टमव्ययम् ।

सदोदितोऽसि त्वमखण्डितः प्रभो

दिवा च नक्तं च कथं हि मन्यसे ॥ ११॥

1-11

Why don't you understand that you, the Consciousness, are one. It is the same one in everyone. It is ever present, ever shining. How can you say it varies like day and night?

Dattatreya is counter questioning his students here. Probably they have a doubt that Consciousness is different in everyone and comes and goes. Consciousness is the only one that is changeless, all change happens on the field of Consciousness. Just like a movie happens on a changeless screen.

आत्मानं सततं विद्धि सर्वत्रैकं निरन्तरम् ।

अहं ध्याता परं ध्येयमखण्डं खण्ड्यते कथम् ॥ १२॥

1-12

Know Consciousness as continuous, one everywhere, unbroken and changeless. How can you possibly divide yourself, the indivisible Consciousness into a meditator and an object of meditation?

Consciousness cannot become an object of one's meditation or attention, it is the one who witnesses both the meditator's mind and objects he beholds during a meditation. Hence one cannot know Consciousness or cannot become self-realized via meditation. Meditation is only a tool which disciplines the mind to remain silent enough so that the Consciousness shines unoccluded.

न जातो न मृतोऽसि त्वं न ते देहः कदाचन ।

सर्वं ब्रह्मेति विख्यातं ब्रवीति बहुधा श्रुतिः ॥ १३॥

1-13

You were never a body, you do not die nor were born. The famous scriptures often say – Everything is “All that is”.

All that is - the Brahman, necessarily equal to Atman, the Self or Consciousness. Bodies are experiences that come and go. All experiences are impermanent. If something can be experienced, one can be very sure that it will not stay. Consciousness is the only entity which is permanent, as it never changes. It has no beginning and no end, it is just emptiness. It is not possible for emptiness to begin, to change or to disappear. It is not there to start with.

स बाह्याभ्यन्तरोऽसि त्वं शिवः सर्वत्र सर्वदा ।

इतस्ततः कथं भ्रान्तः प्रधावसि पिशाचवत् ॥ १४॥

1-14

Internally or externally, you are just one Consciousness, everywhere and all the time. Why are you running around in delusion here and there like a ghost?

Dattatreya is commenting on the false division we make of the external body/world and internal mind. People do great effort to find the truth in objects or places, when it stands right here in front of their noses, or even nearer than that.

संयोगश्च वियोगश्च वर्तते न च ते न मे ।

न त्वं नाहं जगन्नेदं सर्वमात्मैव केवलम् ॥ १५॥

1-15

Union or divisions do not exist in me or you. Everything is Consciousness alone, there is no separate you, me or the world.

Union or Yoga cannot be achieved. One can only see the illusion of divisions, which are not really there. The divisions of one into many are an act of the mind, and hence when this activity is put to rest, all that remains is oneness.

शब्दादिपञ्चकस्यास्य लैवासि त्वं न ते पुनः।

त्वमेव परमं तत्त्वमतः किं परितप्यसे ॥ १५॥

1-16

You are not the object of five senses, such as sounds etc. You, the Consciousness, are the ultimate Truth, the only reality. Why do you suffer at all?

Suffering belongs to the body and the mind, which are objects of senses, not to the Consciousness, which is incapable of suffering. Consciousness is only a witness to all suffering and joy. Identification with Consciousness instead of with body or mind instantly rids us from all suffering.

जन्म मृत्युर्न ते चित्तं बन्धमोक्षौ शुभाशुभौ ।

कथं रोदिषि रे वत्स नामरूपं न ते न मे ॥ १७॥

1-17

There is no birth or death for you, and you are not bounded or liberated. You are not a mind. You are not good or evil. Why do you cry, my son? Both you and I are not forms or names.

A rational person does not take the illusions of forms and names created by the mind seriously. There is this association or identification of body and mind with Consciousness, which causes suffering.

अहो चित्त कथं भ्रान्तः प्रधावसि पिशाचवत् ।

अभिन्नं पश्य चात्मानं रागत्यागात्सुखी भव ॥ १८॥

1-18

Mind, why are you running around in delusion, like a ghost? See that you are not different from the Consciousness, give up attachments and be happy.

Disidentification with mind and body is the key to everlasting happiness and bliss.

त्वमेव तत्त्वं हि विकारवर्जितं

निष्कम्पमेकं हि विमोक्षविग्रहम् ।

न ते च रागो ह्यथवा विरागः

कथं हि सन्तप्यसि कामकामतः ॥ १९॥

1-19

Your reality or substance is not modifiable. It cannot be shaken, joined or disintegrated. You never had any attachments or aversions. Why are you suffering because of all these random desires?

Consciousness has no desires, they are in the mind, and hence are disposable and illusory. When you see this, suffering disappears, it was never there.

वदन्ति श्रुतयः सर्वाः निर्गुणं शुद्धमव्ययम् ।

अशरीरं समं तत्त्वं तन्मां विद्धि न संशयः ॥ २०॥

1-20

Like all those scriptures say, Consciousness is very pure, devoid of any qualities or imperfections. It has no body or form, it is the only Truth. There is no doubt that I am that.

No comments.

साकारमनृतं विद्धि निराकारं निरन्तरम् ।

एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥ २१॥

1-21

Know that everything that has a form is virtual, an illusion. The formless one is eternal and true. Once you understand this teaching, reincarnation will be impossible.

The cycle of deaths and births is caused by the ignorance that the bodies and worlds have a real existence. Once seen as they are, mind is freed from the compulsion to take on a particular form.

एकमेव समं तत्त्वं वदन्ति हि विपश्चितः ।

रागत्यागात्पुनश्चित्तमेकानेकं न विद्यते ॥ २२॥

1-22

Seers say that truth is oneness. Mind, when detached, does not see the divisions in oneness anymore.

Yoga or oneness is experienced when the mind stops its activity of dividing, where there actually are no divisions. This can be seen very easily by defining what “separation” is and then trying prove that the separation exists in reality between Consciousness and its contents. One will fail to do so, the separation appears as merely a thought, a mental construct, a baseless belief.

अनात्मरूपं च कथं समाधि-

रात्मस्वरूपं च कथं समाधिः ।

अस्तीति नास्तीति कथं समाधि-

मोक्षस्वरूपं यदि सर्वमेकम् ॥ २३॥

1-23

How can something that is not Consciousness be in Samadhi? How can something that is already Consciousness be in Samadhi? How can something that is ever one and has ultimate freedom, exists as well as not exist, be in Samadhi?

Samadhi – absorption of the mind into total Consciousness. It's a state of the mind. Dattatreya doubts if that is logically possible. If everything is Consciousness, isn't everything including the mind already in a state of absorption? He asks. Nothing is separate at the first place. Consciousness is always conscious, independent of states of the mind. Hence there is hardly any point in wasting one's life in pursuit of special mental states like Samadhi.

विशुद्धोऽसि समं तत्त्वं विदेहस्त्वमजोऽव्ययः ।

जानामीह न जानामीत्यात्मानं मन्यसे कथम् ॥ २४॥

1-24

I am disembodied, formless, changeless pure Truth. How can you say I know the Consciousness or I don't know it?

Consciousness does not need to assert its truth, it just is. Ideas about its existence or non-existence are in the mind, which really do not matter. The mind is limited, cannot know much about the Consciousness.

तत्त्वमस्यादिवाक्येन स्वात्मा हि प्रतिपादितः ।

नेति नेति श्रुतिर्ब्रूयादनृतं पाञ्चभौतिकम् ॥ २५॥

1-25

As the scriptures say, "I am that" and such sentences establish the truth of the Consciousness. As they say – it is not composed of the elements, it is "not this" "not that".

Neti-neti is the famous method to know that I am Consciousness, by discarding everything that can be experienced, in the end the experiencer remains. It is very direct and establishes this truth firmly.

आत्मन्येवात्मना सर्वं त्वया पूर्णं निरन्तरम् ।

ध्याता ध्यानं न ते चित्तं निर्लज्जं ध्यायते कथम् ॥ २६॥

1-26

You are Consciousness and everything is Consciousness, which is complete and unbroken without boundaries. You are not the meditator nor the object of meditation. Why does this shameless mind keep meditating?

One cannot know Consciousness via meditating on it, because it is the Consciousness that witnesses both the meditator and the meditated. Once the truth is experienced, which is I am Consciousness and so is everything, there is no need to meditate. It's a matter of shame because it means the meditator is still ignorant.

शिवं न जानामि कथं वदामि

शिवं न जानामि कथं भजामि ।

अहं शिवश्चेत्परमार्थतत्त्वं

समस्वरूपं गगनोपमं च ॥ २७॥

1-27

I do not know what is Consciousness, how can I even talk about it or worship it? I am Consciousness, like sky or empty space. That is the ultimate Truth.

Knowledge belongs in the domain of the mind, but the knower cannot be known by the mind, like the mind knows other objects. All knowing happens in the background of Consciousness.



नाहं तत्त्वं समं तत्त्वं कल्पनाहेतुवर्जितम् ।

ग्राह्यग्राहकनिर्मुक्तं स्वसंवेद्यं कथं भवेत् ॥ २८॥

1-28

I am not like a truth that can be imagined. How can I know myself via a relation like giver and given? I am free of both.

Giver and given – perceiver and perceived. Consciousness is not an object of perception or of knowledge. Such a relation is not possible, and hence it cannot be known in a way an object of perception is known.

अनन्तरूपं न हि वस्तु किञ्चि-

तत्त्वस्वरूपं न हि वस्तु किञ्चित् ।

आत्मैकरूपं परमार्थतत्त्वं

न हिंसको वापि न चाप्यहिंसा ॥ २९॥

1-29

No object is infinite, no object has any reality. Only Consciousness is the ultimate Truth. It cannot be destroyed nor can it destroy.

All the creation and destruction happens on the background of the infinite Consciousness. It does not create or destroy, it has no mechanisms, it is a silent witness to all the experiences, whether we call them creation or destruction. One experience changes into another, one object changes into another, one form changes into another, that is all we see. The mind then labels the experience as creation or destruction, according to its conditioning.

विशुद्धोऽसि समं तत्त्वं विदेहमजमव्ययम् ।

विभ्रमं कथमात्मार्थे विभ्रान्तोऽहं कथं पुनः ॥ ३०॥

1-30

I am pure, formless, unborn, imperishable and the only Truth. How can there be any confusion about this Consciousness? How can I get confused ever again after knowing this?

Consciousness is self-evident, it is impossible to doubt it once this knowledge is there.

घटे भिन्ने घटाकाशं सुलीनं भेदवर्जितम् ।

शिवेन मनसा शुद्धो न भेदः प्रतिभाति मे ॥ ३१॥

1-31

Once a clay pot is broken, the space inside it cannot be differentiated from space surrounding it. Once the mind is purified of ignorance, I cannot see any difference between the Mind and the Consciousness.

Like everything else, mind and Consciousness are just one. The division is apparent.

न घटो न घटाकाशो न जीवो न जीवविग्रहः ।

केवलं ब्रह्म संविद्धि वेद्यवेदकवर्जितम् ॥ ३२॥

1-32

Ultimately, there is no clay pot nor is there any space in the pot. Similarly, there are no disembodied or embodied minds. Know that there is just “All that is”, with no division of the experience and the experiencer.

All that is – absolute reality, the Brahman, which has no separations what so ever. The clay pot is not much different from the clay that surrounds it, an illusory structure that the mind extracts out of infinite background. The space in it is again a creation of the mind, which is not really different from the space surrounding it.

सर्वत्र सर्वदा सर्वमात्मानं सततं ध्रुवम् ।

सर्वं शून्यमशून्यं च तन्मां विद्धि न संशयः ॥ ३३॥

1-33

Consciousness is everything, it is everywhere eternally present. It is something and nothing at once, know this, have no doubts about it.

From the perspective of the mind, the Consciousness appears as nothingness, with no physical or mental attributes at all, however, it is everything at the same time, because there are no two, just oneness.

वेदा न लोका न सुरा न यज्ञा

वर्णाश्रमो नैव कुलं न जातिः ।

न धूममार्गो न च दीप्तिमार्गो

ब्रह्मैकरूपं परमार्थतत्त्वम् ॥ ३४॥

1-34

There are no scriptures or Vedas, no worlds, no gods, no offering ceremonies. There are no races, no lineages, and no castes. There are no paths of darkness or of light. The ultimate Truth is “All that is”, oneness without form.

An ignorant mind takes all these experiences as the truth and hence of value and remains chained to them. A Yogi, gives up everything that is inessential, and abides in peace and total freedom.

व्याप्यव्यापकनिर्मुक्तः त्वमेकः सफलं यदि ।

प्रत्यक्षं चापरोक्षं च ह्यात्मानं मन्यसे कथम् ॥ ३५॥

1-35

If you are the one, devoid of containers and contents, how can you think that the Consciousness is directly witnessed?

Consciousness cannot be described in terms of that which can be pointed at or that which is inside something. Everything is inside it.

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।

समं तत्त्वं न विन्दन्ति द्वैताद्वैतविवर्जितम् ॥ ३६॥

1-36

Some favour non-dualism, others favour dualism. They do not know that the ultimate Truth is beyond dualism or non-dualism.

”All that is” is essentially unknowable, it is beyond mind.

श्वेतादिवर्णरहितं शब्दादिगुणवर्जितम् ।

कथयन्ति कथं तत्त्वं मनोवाचामगोचरम् ॥ ३७॥

1-37

How can they even talk about this truth which is beyond the reach of the mind and language, which is not white or any other colour, which is devoid of sounds or any other qualia?

Mind faces extreme difficulty when it encounters something which is beyond its conditioned responses to survival related knowledge, which is the knowledge of external objects with sensory qualities. If you try to talk about the Brahman, it won't make any sense.

यदाऽनृतमिदं सर्वं देहादिगगनोपमम् ।

तदा हि ब्रह्म संवेत्ति न ते द्वैतपरम्परा ॥ ३८॥

1-38

When everything start appearing false, illusory, including the body, like empty space, then you know the Brahman, not through any dualistic traditions.

The only inference one can draw after seeing the illusion of divisions is that one alone exists. No amount of philosophising will establish it.

परेण सहजात्मापि ह्यभिन्नः प्रतिभाति मे ।

व्योमाकारं तथैवैकं ध्याता ध्यानं कथं भवेत् ॥ ३९॥

1-39

I see others also as myself naturally, not different, as just this Consciousness. How can the one which is like empty space become meditator and meditation?

Other people appear to have different bodies and minds, but their essence is this one and same Consciousness.

We are all one at the core.

यत्करोमि यदश्रामि यज्जुहोमि ददामि यत् ।

एतत्सर्वं न मे किञ्चिद्विशुद्धोऽहमजोऽव्ययः ॥ ४०॥

1-40

I am not at all that which acts, eats, performs rituals or donates etc. I am pure, unborn, immortal Self.

Consciousness is incapable of acting, it is purely a witness of experiences and actions. Actions happen, they are not done by anything or anyone. There is no doer.

Consciousness never started and will never end, unlike the bodies and illusory personalities that seem to act and change and disappear in time.

सर्वं जगद्विद्धि निराकृतीदं

सर्वं जगद्विद्धि विकारहीनम् ।

सर्वं जगद्विद्धि विशुद्धदेह

सर्वं जगद्विद्धि शिवैकरूपम् ॥ ४१॥

1-41

Know that the whole existence is formless or empty, it is changeless, pure, even though seems to have a form and its nature is Consciousness.

All of the existence is just contents in the Consciousness. In other words, it is that which the Consciousness is witnessing. A closer investigation reveals that it is impossible to find any separation between the content and the Consciousness itself. This can be directly known by anyone at anytime.

तत्त्वं त्वं न हि सन्देहः किं जानाम्यथवा पुनः ।

असंवेद्यं स्वसंवेद्यमात्मानं मन्यसे कथम् ॥ ४२॥

1-42

There is no doubt that you the Consciousness is the Truth. What else can you know apart from this? How can you call that which knows itself as the unknown?

Everything we have ever encountered, whether physical, non-physical or mental is just Consciousness. The mind cannot know the Consciousness like it knows any other object or thought. Consciousness knows itself by being itself. It is self aware. It is not an unknown, yet ungraspable by the mind.

मायाऽमाया कथं तात छायाऽछाया न विद्यते ।

तत्त्वमेकमिदं सर्वं व्योमाकारं निरञ्जनम् ॥ ४३॥

1-43

My son, I do not see how there can be separation of one into illusion and reality, or shadow and light. It is all one Truth, untainted, undifferentiated like empty space.

One can see that the separations are apparent, so calling one part as an illusion and another as real is meaningless, there are no parts.

आदिमध्यान्तमुक्तोऽहं न बद्धोऽहं कदाचन ।

स्वभावनिरमलः शुद्ध इति मे निश्चिता मतिः ॥ ४४॥

1-44

I was free in the beginning, free now and will be free till the end, I was never bound. I am naturally very clean and pure, this is my firm understanding.

Consciousness cannot be affected or bound by anything, it is always the mind or the body, being impure and unclean (ignorant and imperfect) that is bound and not free. Identification with Consciousness is the straight and direct way to liberation or Mokshya. It does not take any time to do so.

महदादि जगत्सर्वं न किञ्चित्प्रतिभाति मे ।

ब्रह्मैव केवलं सर्वं कथं वर्णाश्रमस्थितिः ॥ ४५॥

1-45

I do not ever see this whole universe, not even the first substance. Oneness is All that is. How can it be differentiated into races or castes?

First substance – Mahat, something finer than even mind, postulated in Samkhya philosophy.  
Oneness – Brahman, the undifferentiated and unknowable that is whole of the existence and is essentially identical to Consciousness.

An ignorant mind trivializes its grandness by getting involved in petty affairs, which are Egoic in nature, such as - I am superior than you are, etc.

जानामि सर्वथा सर्वमहमेको निरन्तरम् ।

निरालम्बमशून्यं च शून्यं व्योमादिपञ्चकम् ॥ ४६॥

1-46

I know that I am the only one there always, seen as everything. Space and physical elements are empty and have no foundation of their own.

Space, time and matter have no existence independent of a conscious observer. Mind creates these in order to organize the experiences in a certain way. Consciousness is experiencing none other than itself.

न षण्ढो न पुमान् न स्त्री न बोधो नैव कल्पना ।

सानन्दो वा निरानन्दमात्मानं मन्यसे कथम् ॥ ४७॥

1-47

Consciousness has no gender, it is not a man, woman or an eunuch. It is not an imagination or an idea in the mind. How can you believe that it has any happiness or suffering?

Consciousness is only a witness of happiness or suffering, it cannot be happy and cannot suffer, it is pure peace.



षडङ्गयोगान्न तु नैव शुद्धं

मनोविनाशान्न तु नैव शुद्धम् ।

गुरूपदेशान्न तु नैव शुद्धं

स्वयं च तत्त्वं स्वयमेव बुद्धम् ॥ ४८॥

1-48

You, the Consciousness, cannot be purified by the six limbed yoga practices. Cannot be purified by stopping or destroying one's mind. Cannot be purified by teachings of a Guru. It is itself the Truth, it knows itself as beyond mind.

Six limbed yoga – probably similar to the eight limbed one by Pantanjali. Consciousness is already pure, all such acts do not affect it even a bit. They are merely the tools that can take an ignorant mind to it.

न हि पञ्चात्मको देहो विदेहो वर्तते न हि ।

आत्मैव केवलं सर्वं तुरीयं च त्रयं कथम् ॥ ४९॥

1-49

Minds embodied in physical matter do not exist, nor are there any disembodied minds. When there is only Consciousness as everything, how can you talk of three or four states of minds?

Waking, dreaming, deep sleep and conscious absorption are four states of a mind. Mind itself is illusory, whether embodied or not.

न बद्धो नैव मुक्तोऽहं न चाहं ब्रह्मणः पृथक् ।

न कर्ता न च भोक्ताहं व्याप्यव्यापकवर्जितः ॥ ५०॥

1-50

I was never bound so I cannot be liberated. I was never differentiated from the oneness. I'm not the doer of actions, I am not the enjoyer of consequences, I am devoid of anything, just empty.

Dattatreya demolishes all beliefs about liberation, karmic laws and union. Consciousness cannot do anything, cannot get anything, it is an empty witness. Bondage etc. and their opposites belong to the mind.

यथा जलं जले न्यस्तं सलिलं भेदवर्जितम् ।

प्रकृतिं पुरुषं तद्वदभिन्नं प्रतिभाति मे ॥ ५१॥

1-51

Just like the water when added to water cannot be differentiated, I cannot see any difference in experiences and the experiencer.

Experiences – Prakriti or creation. Experiencer – Purusha or the Consciousness. As describe in dualistic philosophy of Samkhya. They are not different.

यदि नाम न मुक्तोऽसि न बद्धोऽसि कदाचन ।

साकारं च निराकारमात्मानं मन्यसे कथम् ॥ ५२॥

1-52

If it was never bound or liberated, how can the Consciousness be called as having a form or formless?

Consciousness which is formless, is the witness of all the forms, that are nothing but itself. It was never bound in any form, and hence cannot be liberated. Dattatreya is pointing to the paradoxes mind entangles itself into, when it tries to describe Consciousness.

जानामि ते परं रूपं प्रत्यक्षं गगनोपमम् ।

यथा परं हि रूपं यन्मरीचिजलसन्निभम् ॥ ५३॥

1-53

Know this directly that your nature is like the metaphorical empty space. Rest is just like the illusory water that appears in a mirage.

No comments.

न गुरुर्नोपदेशश्च न चोपाधिर्न मे क्रिया ।

विदेहं गगनं विद्धि विशुद्धोऽहं स्वभावतः ॥ ५४॥

1-54

I know that I am without form, pure, like limitless space naturally, not realized via a Guru's teachings, or not because of any lofty titles or not through yogic kriyas.

The fact that I am essentially the Consciousness cannot be known via words, or acts. It is a natural revelation. All other acts just point to it.

विशुद्धोऽस्य शरीरोऽसि न ते चित्तं परात्परम् ।

अहं चात्मा परं तत्त्वमिति वक्तुं न लज्जसे ॥ ५५॥

1-55

Your highest essence is not the body or the mind, you are pure. You should not hesitate to say that I am the ultimate Truth, the Consciousness.

No comments.

कथं रोदिषि रे चित्त ह्यात्मैवात्मात्मना भव ।

पिब वत्स कलातीतमद्वैतं परमामृतम् ॥ ५६॥

1-56

Mind, why are you suffering? Be the Self, the Consciousness. My son, drink the eternal nectar of non-duality.

No comments.

नैव बोधो न चाबोधो न बोधाबोध एव च ।

यस्येदृशः सदा बोधः स बोधो नान्यथा भवेत् ॥ ५७॥

1-57

There exists neither knowledge nor ignorance. That which has such knowledge is the knowledge itself, never otherwise.

All knowledge is an accumulation of the mind, and so is ignorance. Consciousness, being beyond mind is free from both knowledge and ignorance. It is the only knowledge that is worth having.

ज्ञानं न तर्को न समाधियोगो

न देशकालौ न गुरूपदेशः ।

स्वभावसंवित्तरहं च तत्त्व-

माकाशकल्पं सहजं ध्रुवं च ॥ ५८॥

1-58

Knowledge or logic, samadhi or yoga, space or time, master's teachings, all these are not needed to be that Truth which is like sky, naturally steadily present.

No comments.

न जातोऽहं मृतो वापि न मे कर्म शुभाशुभम् ।

विशुद्धं निर्गुणं ब्रह्म बन्धो मुक्तिः कथं मम ॥ ५९॥

1-59

I do not take births, I do not die. I do no auspicious or inauspicious acts. How can there be bondage or liberation for that which is purest and is devoid of any qualities?

No comments.

यदि सर्वगतो देवः स्थिरः पूर्णो निरन्तरः ।

अन्तरं हि न पश्यामि स बाह्याभ्यन्तरः कथम् ॥ ६०॥

1-60

If I am omnipresent, effulgent, changeless, perfect and eternal, how can I see the difference between internal or external?

Effulgent - Consciousness illuminates itself by its own light, which means it is self-aware. Consciousness is not something “internal” or inside anything, nor there is anything that is “external” or outside, it is all one, here and now. Consciousness is non-local, and it turns out that everything else is so. Locations are creation of the mind and exist as concepts.

स्फुरत्येव जगत्कृत्स्नमखण्डितनिरन्तरम् ।

अहो मायामहामोहो द्वैताद्वैतविकल्पना ॥ ६१॥

1-61

The existence is bright, undivided and continuous. Maya, attachments, duality, non-duality are all imaginations.

Maya – the great illusion that something exists apart from me - the Consciousness.

साकारं च निराकारं नेति नेतीति सर्वदा ।

भेदाभेदविनिर्मुक्तो वर्तते केवलः शिवः ॥ ६२॥

1-62

Everything that has form is not-this, everything that is formless is not-this. Consciousness exists free from any divisions or similarities.

No comments.

न ते च माता च पिता च बन्धुः

न ते च पत्नी न सुतश्च मित्रम् ।

न पक्षपाती न विपक्षपातः

कथं हि संतप्तिरियं हि चित्ते ॥ ६३॥

1-63

You have no mother, father, brother, wife, son or friends. You do not favour anything or reject anything. How is this suffering still present in your mind?

Ignorance that there are people or objects apart from me - the Consciousness, causes suffering. Identifying with Consciousness cures it.

दिवा नक्तं न ते चित्तं उदयास्तमयौ न हि ।

विदेहस्य शरीरत्वं कल्पयन्ति कथं बुधाः ॥ ६४॥

1-64

Your mind does not rise or set like the sun in a day. How can an intelligent man imagine the formless being taking up bodies?

This can be interpreted in another way – Consciousness does not change, only the experiences change.

नाविभक्तं विभक्तं च न हि दुःखसुखादि च ।

न हि सर्वमसर्वं च विद्धि चात्मानमव्ययम् ॥ ६५॥

1-65

Know the Consciousness as having no parts, its not all things or some things, it is not undivided or divided, and it has no happiness or suffering.

Consciousness cannot be known in terms of everyday knowledge that applies to things, physical or mental.

नाहं कर्ता न भोक्ता च न मे कर्म पुराऽधुना ।

न मे देहो विदेहो वा निर्ममेति ममेति किम् ॥ ६६॥

1-66

I am not the doer or enjoyer, do not have any old or new karma. I do not have a body nor am I bodiless. How can it be that “this is me” or “this is not me?”

Karma - the impressions formed on the mind due to its experiences and actions. All actions result in consequences. But that applies to the mind, which is illusory anyway, not to the Consciousness, which is untouched by any experiences. It does not perform any actions, just witnesses all actions. There is no sense of ownership in Consciousness. Nothing is “mine”.

न मे रागादिको दोषो दुःखं देहादिकं न मे ।

आत्मानं विद्धि मामेकं विशालं गगनोपमम् ॥ ६७॥

1-67

I do not have any likes or dislikes, no imperfections, no sufferings or pains of the body. I know myself as one immensity, like that of the sky.

Preferences are in the mind, as a result of its past conditioning. They are not of the Consciousness, which simply witnesses the activities of the mind.

सखे मनः किं बहुजल्पितेन

सखे मनः सर्वमिदं वितर्क्यम् ।

यत्सारभूतं कथितं मया ते

त्वमेव तत्त्वं गगनोपमोऽसि ॥ ६८॥

1-68

O Mind, my friend, all this is of no consequence. O mind, my friend, all this is just arguments. I told you the essence of it all. You are the Truth, like the immense space.

No comments.



येन केनापि भावेन यत्र कुत्र मृता अपि ।

योगिनस्तत्र लीयन्ते घटाकाशमिवाम्बरे ॥ ६९॥

1-69

However a yogi lives, where ever he dies, he is dissolved into everything like the space in a clay pot merges back into all space after it is broken.

Yogi – the seeker. He need not do much to get what he is after, union or liberation. He was never separate or bound anyway.

तीर्थे चान्त्यजगेहे वा नष्टस्मृतिरपि त्यजन् ।

समकाले तनुं मुक्तः कैवल्यव्यापको भवेत् ॥ ७०॥

1-70

Does not matter if one leaves this world at a holy place or if one loses all memories also. He is freed immediately and merges into the ultimate existence.

No special rituals, places or mental preparations are needed to be the one which one already is.

धर्मार्थकाममोक्षांश्च द्विपदादिचराचरम् ।

मन्यन्ते योगिनः सर्वं मरीचिजलसन्निभम् ॥ ७१॥

1-71

A yogi sees the right conduct, prosperity, desires, liberation, men and all animated or unanimated, as merely like an illusion of water in a mirage.

Animated – living things, unanimated – inert matter.

अतीतानागतं कर्म वर्तमानं तथैव च ।

न करोमि न भुञ्जामि इति मे निश्चला मतिः ॥ ७२॥

1-72

I know certainly that I do not perform any actions, nor am I affected by their consequences, whether they are in past, present or future actions.

No comments.

शून्यागारे समरसपूत-

स्तिष्ठन्नेकः सुखमवधूतः ।

चरति हि नग्नस्त्यक्त्वा गर्वं

विन्दति केवलमात्मनि सर्वम् ॥ ७३॥

1-73

With an empty mind like an unoccupied house, equanimous, an Avdhuta remains stable, renouncing pride, he wanders naked and knows everything as Consciousness itself.

Avdhuta – the renunciate, one of the names of Dattatreya, the sect.

त्रितयतुरीयं नहि नहि यत्र

विन्दति केवलमात्मनि तत्र ।

धर्माधर्मौ नहि नहि यत्र

बद्धो मुक्तः कथमिह तत्र ॥ ७४॥

1-74

There are no three or four states, I know there is only Consciousness. When there is no right or wrong conduct, how can there be bondage or liberation.

States belong to the mind, and are experienced by the Consciousness. Actions also belong to the mind, not to the Consciousness, which is just a witness of them. Mind is bound to the actions, and hence to the liberation. However that is just an illusion.

विन्दति विन्दति नहि नहि मन्त्रं

छन्दोलक्षणं नहि नहि तन्त्रम् ।

समरसमग्नो भावितपूतः

प्रलपितमेतत्परमवधूतः ॥ ७५॥

1-75

An Avdhuta knows no formulas, no verses, no techniques. He is unmoving, equanimous, and absorbed in the ultimate.

No comments.

सर्वशून्यमशून्यं च सत्यासत्यं न विद्यते ।

स्वभावभावतः प्रोक्तं शास्त्रसंवित्तिपूर्वकम् ॥ ७६॥

1-76

There exists no nothingness or something-ness, there are no truths or untruths. One speaks the scriptures out of one's own nature.

No comments.

इति प्रथमोऽध्यायः ॥१॥

End of chapter 1

## अथ द्वितीयोऽध्यायः

### Chapter 2

अवधूत उवाच

Avadhuta said

बालस्य वा विषयभोगरतस्य वापि

मूर्खस्य सेवकजनस्य गृहस्थितस्य ।

एतद्गुरोः किमपि नैव न चिन्तनीयं

रत्नं कथं त्यजति कोऽप्यशुचौ प्रविष्टम् ॥ १॥

2-1

Do not think of those who are immature, hedonistic, idiots, servants, householders etc. as inferior. Who throws away a gem that has gone dirty?

The real nature of everyone is Consciousness, which is exactly the same and identical to my nature. The only difference is the amount of ignorance in others mind, which is like dirt on a mirror, and is also impermanent. It is an Egoic act to treat the unawakened ones as lacking something.

नैवात्र काव्यगुण एव तु चिन्तनीयो

ग्राह्यः परं गुणवता खलु सार एव।

सिन्दूरचित्ररहिता भुवि रूपशून्या

पारं न किं नयति नौरिह गन्तुकामान्॥ २॥

2-2

Do not consider one's scholarly qualities or oratory skills as important, get the essence of everything. Wouldn't a well decorated and painted boat takes passengers across, just like a simple boat does?

The external appearance of a teacher does not matter, nor does his tradition, culture etc. Truth is the same, whatever is the source.

प्रयत्नेन विना येन निश्चलेन चलाचलम्।

ग्रस्तं स्वभावतः शान्तं चैतन्यं गगनोपमम्॥३॥

2-3

All that is moving and stationary is pervaded by naturally peaceful and unmoving Consciousness, like space, without any efforts.

Moving/stationary - living or inert. Unmoving – changeless.

अयत्नाच्चालयेद्यस्तु एकमेव चराचरम्।

सर्वगं तत्कथं भिन्नमद्वैतं वर्तते मम॥४॥

2-4

The one and only that without any effort exists everywhere and goes everywhere, how can that be differentiated? It appears non-dual to me.

No comments.

अहमेव परं यस्मात्सारासारतरं शिवम्।

गमागमविनिर्मुक्तं निर्विकल्पं निराकुलम्॥५॥

2-5

I am the only one who is ultimate, the essence of all essences, the Consciousness. Free from transmigration, one and the only, calm and quiet.

Transmigration – the endless cycles of births and deaths. Consciousness or Atman does not take births or forms, it is only a witness of the forms. The Jeeva or the causal body, which is nothing but a bundle of memories, associates itself with forms again and again. Forms are impermanent by nature, and hence the cycle continues.

सर्वावयवनिर्मुक्तं तथाहं त्रिदशार्चितम्।

सम्पूर्णत्वान्न गृह्णामि विभागं त्रिदशादिकम्॥६॥

2-6

Not having any parts or divisions, I am worshipped by the thirty. However, being one and complete, I do not discriminate the thirty etc.

The thirty – thirty or so deities that are usually mentioned in Vedas. Consciousness is the essence of all, gods, humans or animals. It is above all, the ground of all forms.

प्रमादेन न सन्देहः किं करिष्यामि वृत्तिमान्।

उत्पद्यन्ते विलीयन्ते बुद्बुदाश्च यथा जले॥७॥

2-7

What can one do, the activities of the mind give rise to ignorance, inertia and doubts. They appear and disappear like bubble in water.

A person identified with the mind lives in ignorance, taking himself as identical with whatever comes and goes in the mind. Consciousness just watches it all.

महदादीनि भूतानि समाप्यैवं सदैव हि।

मृदुद्रव्येषु तीक्ष्णेषु गुडेषु कटुकेषु च॥८॥

2-8

Consciousness pervades the first substance and all physical elements always. Soft or hard, sweet or bitter.

Consciousness is the reality behind all phenomena, metaphysical, non-physical, mental or physical.

कटुत्वं चैव शैत्यत्वं मृदुत्वं च यथा जले।

प्रकृतिः पुरुषस्तद्वदभिन्नं प्रतिभाति मे॥९॥

2-9

Just as the qualities of sweetness or bitterness, and coldness or fluidity cannot be differentiated from the water that has those, I do not see the existence and Consciousness as different.

No comments.

सर्वाख्यारहितं यद्यत्सूक्ष्मात्सूक्ष्मतरं परम्।

मनोबुद्धीन्द्रियातीतमकलङ्कं जगत्पतिम्॥१०॥

2-10

Consciousness, the ruler of all universes, is beyond all descriptions, subtler than the subtlest, it is the ultimate, spotlessly clean, beyond the mind, intellect and senses.

No comments.



ईदृशं सहजं यत्र अहं तत्र कथं भवेत्।

त्वमेव हि कथं तत्र कथं तत्र चराचरम्॥११॥

2-11

If there exists such a simple and natural reality, how can I be there? How can you or all living and inert objects be there?

The person, people, creatures or objects do not have a separate existence or reality of their own.

गगनोपमं तु यत्प्रोक्तं तदेव गगनोपमम्।

चैतन्यं दोषहीनं च सर्वज्ञं पूर्णमेव च॥१२॥

2-12

That which is said to be like the metaphorical empty space is exactly that. Aware, perfect, all knowing and complete.

Perfection and imperfection of things are just concepts in the mind, which are related to its past conditioning.

पृथिव्यां चरितं नैव मारुतेन च वाहितम्।

वारिणा पिहितं नैव तेजोमध्ये व्यवस्थितम्॥१३॥

2-13

It does not walk on the earth, does not get carried away by the wind, does not drown in water, and is not located in the fire too.

No comments.

आकाशं तेन संव्याप्तं न तद्व्याप्तं च केनचित्।

स बाह्याभ्यन्तरं तिष्ठत्यवच्छिन्नं निरन्तरम्॥१४॥

2-14

Space is pervaded by it, but it is not pervaded by anything. It does not exist inside or outside of anything. It is undivided, eternal and continuous.

Consciousness is non-local and has zero dimensions or parts. Things have locations and are experienced as separate from each other in space. This is due to the dividing and organizing activity of the mind.

सूक्ष्मत्वात्तददृश्यत्वान्निर्गुणत्वाच्च योगिभिः।

आलम्बनादि यत्प्रोक्तं क्रमादालम्बनं भवेत्॥१५॥

2-15

As mentioned by yogis, one should concentrate on the micro, the invisible and the attribute-less, in that order.

Hinting at a practice to meditate successively on a gross object, mental object and then the Consciousness itself. One, especially a new comer, should not try to jump to the highest.

सतताऽभ्यासयुक्तस्तु निरालम्बो यदा भवेत्।

तल्लयाल्लीयते नान्तर्गुणदोषविवर्जितः॥१६॥

2-16

After continuous practice, when one's mind concentrates on almost nothing specific, one dissolves into the Consciousness, being devoid of all qualities.

No comments.

विषविश्वस्य रौद्रस्य मोहमूर्च्छाप्रदस्य च।

एकमेव विनाशाय ह्यमोघं सहजामृतम्॥१७॥

2-17

In order to destroy the poisonous effects of this violent worldly illusion, which produces unConsciousness and clinging, being Consciousness simply and naturally, is the best remedy.

The key is being given here – be aware in all situations, be aware that your essence is Consciousness. Identify with the Consciousness naturally and effortlessly, all the time. This gradually destroys the ignorance, suffering and mechanical/ habitual behaviour.

भावगम्यं निराकारं साकारं दृष्टिगोचरम्।

भावाभावविनिर्मुक्तमन्तरालं तदुच्यते॥१८॥

2-18

The formless can be felt in the mind, the forms can be seen with the eyes. That which is beyond form and formlessness, is called a vacancy.

Physical objects have forms and are accessible to senses. Mental objects are formless and are accessible to the mind, but Consciousness is just emptiness, and essentially ungraspable by the mind, and hence it is metaphysical in nature.

बाह्यभावं भवेद्विश्वमन्तः प्रकृचिरुच्यते।

अन्तरादन्तरं ज्ञेयं नारिकेलफलाम्बुवत्॥१९॥

2-19

The world exists externally to what is called Prakriti. Know that which is even inside it. Just like the water is inside the pulp of a coconut and the pulp in turn is inside the hard shell.

Prakriti – the cause behind the manifested existence, a force or energy, as described in the Samkhya philosophy.

भ्रान्तिज्ञानं स्थितं बाह्यं सम्यग्ज्ञानं च मध्यगम्।

मध्यान्मध्यतरं ज्ञेयं नारिकेलफलाम्बुवत्॥२०॥

2-20

Knowledge of external world is illusory. Knowledge of internal cause is the right one. Know what lies inside that interior, like water in the innermost cavity of a coconut.

The terms internal and external are being used metaphorically.

पौर्णमास्यां यथा चन्द्र एक एवातिनिर्मलः।

तेन तत्सदृशं पश्येद्द्विधादृष्टिर्विपर्ययः॥२१॥

2-21

Consciousness is one, like a full moon in the night, one and very pure. Seeing duality is an error.

No comments.

अनेनैव प्रकारेण बुद्धिभेदो न सर्वगः।

दाता च धीरतामेति गीयते नामकोटिभिः॥२२॥

2-22

Because of various reasons the omnipresent one is beyond intellect. Givers of this knowledge sing a million songs for it patiently.

No comments.

गुरुप्रज्ञाप्रसादेन मूर्खो वा यदि पण्डितः।

यस्तु संबुध्यते तत्त्वं विरक्तो भवसागरात्॥२३॥

2-23

Through the gracious gift of this knowledge by a Guru, idiots as well as pundits equally understand this Truth and become disillusioned and detached from this ocean of existence.

Mental acuity or intelligence has very little role in understanding our essential nature. Often too much intellectual activity of the mind keeps people ignorant. Consciousness is not an object of intellect or of reason, it is a direct knowing of being that.

रागद्वेषविनिर्मुक्तः सर्वभूतहिते रतः।

दृढबोधश्च धीरश्च स गच्छेत्परमं पदम्॥२४॥

2-24

One who is free from attachments and hate, who is involved in uplifting everyone, who has very certain knowledge, who has patience, he will attain the highest post.

Post – the state of enlightenment.

घटे भिन्ने घटाकाश आकाशे लीयते यथा।

देहाभावे तथा योगी स्वरूपे परमात्मनि॥२५॥

2-25

A yogi merges into the universal Consciousness after leaving the body, just like the space inside a clay pot merges with all space once it is broken.

No comments.

उक्तेयं कर्मयुक्तानां मतिर्यान्तेऽपि सा गतिः।

न चोक्ता योगयुक्तानां मतिर्यान्तेऽपि सा गतिः॥२६॥

2-26

It is said that the future of those who are engaged in worldly activities is determined by their state of mind at the time of their death. This is not said for the yogis.

Being realized their essence as Consciousness, being freed from the activities of the mind, yogis are freed from the compulsive and deterministic existence in a material body in an illusory world.

या गतिः कर्मयुक्तानां सा च वागिन्द्रियाद्वदेत्।

योगिनां या गतिः क्वापि ह्यकथ्या भवतोर्जिता॥२७॥

2-27

One can speak of/predict the destiny of those who are involved in worldly actions. It is not possible to do the same for yogis.

Being fully determined by their conditioning, one can see how an ordinary person will live a life. Having freed themselves from conditioning, yogis are not controlled by destiny.

एवं ज्ञात्वा त्वमुं मार्गं योगिनां नैव कल्पितम्।

विकल्पवर्जनं तेषां स्वयं सिद्धिः प्रवर्तते॥२८॥

2-28

Knowing this, one cannot imagine that yogis travel a destined path. Having no ignorance, for them, self-perfection happens on its own.

No comments.

तीर्थे वान्त्यजगेहे वा यत्र कुत्र मृतोऽपि वा।

न योगी पश्यते गर्भं परे ब्रह्मणि लीयते॥२९॥

2-29

The yogi, whether he dies at a holy place or anywhere else, never sees a womb again, he is dissolved in the universal Consciousness.

No comments.

सहजमजमचिन्त्यं यस्तु पश्येत्स्वरूपं

घटति यदि यथेष्टं लिप्यते नैव दोषैः।

सकृदपि तदभावात्कर्म किञ्चिन्नकुर्यात्

तदपि न च विबद्धः संयमी वा तपस्वी॥३०॥

2-30

Having seen himself as most natural and simple, unborn and beyond intellect, he never suffers from any faults due to desires. In that state he acts without acting. A self-restrained practitioner is hence, never bound by anything.

Acts without acting – for a yogi, the actions happen in usual ways as a result of the conditioning of the mind, however, there is this ever present knowledge and awareness that there is no doer.

निरामयं निष्प्रतिमं निराकृतिं

निराश्रयं निर्वपुषं निराशिषम्।

निर्द्वन्द्वनिर्मोहमलुप्तशक्तिकं

तमीशमात्मानमुपैति शाश्वतम्॥३१॥

2-31

One becomes pure, beyond comparison, formless, independent, bodiless, desireless, has no conflicts, is detached, and gets everlasting powers, when he attains the state of highest eternal Consciousness.

Recognition of and identification with the Consciousness brings about the purification of the mind naturally and swiftly. One attains the mentioned qualities eventually.

वेदो न दीक्षा न च मुण्डनक्रिया

गुरुर्न शिष्यो न च यन्त्रसम्पदः।

मुद्रादिकं चापि न यत्र भासते

तमीशमात्मानमुपैति शाश्वतम्॥३२॥

2-32

It is not done through Vedas, nor initiation, not by shaving your head, not via a Guru, not by being a student, not by wealth and worldly techniques, not by yogic postures, or not by wearing ashes.

Surely, there is no other way to attain the mentioned qualities. The mentioned ways are expressions of ignorance. The only way is to realize the Self and to be that.



न शाम्भवं शक्तिकमानवं न वा

पिण्डं च रूपं च पदादिकं न वा।

आरम्भनिष्पत्तिघटादिकं च नो

तमीशमात्मानमुपैति शाश्वतम्॥३३॥

2-33

One attains the state of highest eternal Consciousness not via Shambhavi, nor Kundalini, nor Mantras, not by worshipping forms and figures, not by worshipping feet or footprints and not by accomplishment of rituals or ceremonies.

Shambhavi - a method of initiation. Kundalini - manipulating non-physical energies. Mantras - formulas. All these are just tools.

यस्य स्वरूपात्सचराचरं जगद्

उत्पद्यते तिष्ठति लीयतेऽपि वा।

पयोविकारादिव फेनबुद्बुदा-

स्तमीशमात्मानमुपैति शाश्वतम्॥३४॥

2-34

One attains the state of highest eternal Consciousness by realizing That which gives rise to the whole universe with its all living and inert forms, which stay there for a while and dissolve back just like foam and bubble arise out of water and dissolve back into it.

No comments.

नासानिरोधो न च दृष्टिरासनं

बोधोऽप्यबोधोऽपि न यत्र भासते।

नाडीप्रचारोऽपि न यत्र किञ्चित्

तमीशमात्मानमुपैति शाश्वतम्॥३५॥

2-35

One attains the state of highest eternal Consciousness not by restraining one's breath, not by concentrating one's gaze, not by refining one's nervous system. In him there is no knowledge or ignorance.

Nasanirodha – pranayama, a yogic practice, Nadiprachar – amplifying the flow of energy in nerves, as done in a typical Kundalini practice.

नानात्वमेकत्वमुभत्वमन्यता

अणुत्वदीर्घत्वमहत्त्वशून्यता।

मानत्वमेयत्वसमत्ववर्जितं

तमीशमात्मानमुपैति शाश्वतम्॥३६॥

2-36

One attains the state of highest eternal Consciousness by realizing that which is not many, which is not one, which has no sameness or otherness, which is not tiny or huge, which is not the first substance or nothingness, which cannot be known by any external means, which cannot be objectively measured and which has no similarity with anything else.

It is often easier to describe Consciousness in terms of what it is not. It is non-dimensional, non-quantifiable, non-objective, non-measurable, non-perceptible, not a subject matter of the mind. Etc.

सुसंयमी वा यदि वा न संयमी

सुसंग्रही वा यदि वा न संग्रही।

निष्कर्मको वा यदि वा सकर्मक

स्तमीशमात्मानमुपैति शाश्वतम्॥३७॥

2-37

One attains the state of highest eternal Consciousness by not disciplining one's mind or being undisciplined, not by controlling one's senses or letting go of them, not by being a doer or a non-doer.

No comments.

मनो न बुद्धिर्न शरीरमिन्द्रियं

तन्मात्रभूतानि न भूतपञ्चकम्।

अहंकृतिश्चापि वियत्स्वरूपकं

तमीशमात्मानमुपैति शाश्वतम्॥३८॥

2-38

One attains the state of highest eternal Consciousness by realizing that which is not mind, not intellect, not body, not senses, not non-physical, not physical, not ego, and not even any exotic energetic form of some kind.

It is a mistake to believe that the Consciousness is some metaphysical substance which resides in the body, or to believe that it is a product of matter or some kind of energy yet undiscovered by science. Consciousness is here, self-evident, a unique reality, one of its own kind. One can be very sure that if something can be experienced, if it comes and goes, is generated or destroyed, it is not Consciousness in any way.

विधौ निरोधे परमात्मतां गते

न योगिनश्चेतसि भेदवर्जिते।

शौचं न वाशौचमलिङ्गभावना

सर्वं विधेयं यदि वा निषिध्यते॥३९॥

2-39

Upon realizing the ultimate universal Consciousness, a yogi goes beyond restrictions of spiritual practices, he sees no duality or differences of any kind. He has no concern with being of a particular gender or being pure or impure. Upon knowing the ultimate Truth, nothing is prohibited for a yogi.

It makes no sense to continue doing strict practices, if any, after one realizes the fundamental truths.

मनो वचो यत्र न शक्तमीरितुं

नूनं कथं तत्र गुरूपदेशता।

इमां कथामुक्तवतो गुरोस्तद्

युक्तस्य तत्त्वं हि समं प्रकाशते॥४०॥

2-40

Where mind and speech is useless, Guru's teachings say nothing. How can a Guru tell about that Truth which reveals itself?

A teacher can only point to the truth. A student's mind learns to discriminate the experiencer from the experienced on his own. Usually the Guru simply points out if the student is confusing the Consciousness with something else under the spell of ignorance and beliefs. Thus, teaching is a process of elimination rather than addition. Once everything that is held in the mind as false beliefs is cleaned up, Consciousness shines on its own. Like the sun shines when the clouds are blown away by the wind.

इति द्वितीयोऽध्यायः ॥२॥

End of Chapter 2

## अथ तृतीयोऽध्यायः

### Chapter 3

अवधूत उवाच

Avadhuta said

गुणविगुणविभागो वर्तते नैव किञ्चित्  
रतिविरतिविहीनं निर्मलं निष्प्रपञ्चम्।  
गुणाविगुणविहीनं व्यापकं विश्वरूपं  
कथमहमिह वन्दे व्योमरूपं शिवं वै॥१॥

3-1

How can I worship that Consciousness which has no qualities and also is not quality-less, which has no attachments and detachments, which is pure and innocent, which is all pervading like space?

No comments.

तादिवर्णरहितो नियतं शिवश्च  
कार्यं हि कारणमिदं हि परं शिवश्च।  
एवं विकल्परहितोऽहमलं शिवश्च  
स्वात्मानमात्मनि सुमित्र कथं नमामि॥२॥

3-2

My dear friend, how can I worship that Consciousness which I myself am, which is not white or any other colour, which is eternal and undifferentiated, which is both cause and effect.

No comments.

निर्मूलमूलरहितो हि सदोदितोऽहं

निर्धूमधूमरहितो हि सदोदितोऽहम्।

निर्दीपदीपरहितो हि सदोदितोऽहं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥३॥

3-3

I am ever present, never sets, have no beginning or beginning-less, I am in shadow and not in it, I shine brightly and I do not. I am the essence of all knowledge, omnipresent like space.

Consciousness has no beginning, but its expressions like the mind and the body do have beginnings and ends, it has no ignorance or knowledge but its expressions display both. Expressions are nothing but Consciousness itself, which sounds paradoxical, as it lies beyond mind.

Consciousness is infinite, has infinite possibilities, and hence can exist simultaneously as something and its exact opposite. This can be a troubling idea for the mind to grasp, but this is exactly our experience, and hence Consciousness is regarded as being beyond the mind.

निष्कामकाममिह नाम कथं वदामि

निःसङ्गसङ्गमिह नाम कथं वदामि।

निःसारसारहितं च कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम्॥४॥

3-4

How can I speak of that which is desireless and desirous, is attached and unattached, has substance and is still empty, I am the essence of all knowledge, omnipresent like space.

Language does a poor job when it tries to grasp Consciousness. Language is merely an ability of the mind, which is very limited.

अद्वैतरूपमखिलं हि कथं वदामि

द्वैतस्वरूपमखिलं हि कथं वदामि।

नित्यं त्वनित्यमखिलं हि कथं वदामि

ज्ञानमृतं समरसं गगनोपमोऽहम्॥५॥

3-5

How can I speak of that whole which is non-dual, which is expressed as dual, which manifests as both eternal and impermanent. I am the essence of all knowledge, omnipresent like space.

No comments.

स्थूलं हि नो नहि कृशं न गतागतं हि

आद्यन्तमध्यरहितं न परापरं हि।

सत्यं वदामि खलु वै परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥६॥

3-6

It is neither gross nor subtle, neither goes nor comes, has no beginning, end or middle, it transcends all and does not transcend also. I speak the truth, this is the ultimate Truth, I am the essence of all knowledge, omnipresent like space.

No comments.



संविद्धि सर्वकरणानि नभोनिभानि  
संविद्धि सर्वविषयांश्च नभोनिभांश्च।  
संविद्धि चैकममलं न हि बन्धमुक्तं  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥७॥

3-7

Know well that all sensory instruments are empty like space, all sense objects are empty like space, know that which is pure and boundless. I am the essence of all knowledge, omnipresent like space.

No comments.

दुर्बोधबोधगहनो न भवामि तात  
दुर्लक्ष्यलक्ष्यगहनो न भवामि तात।  
आसन्नरूपगहनो न भवामि तात  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥८॥

3-8

My son, I am not beyond knowledge but I am also not some deeper knowledge which is difficult to get. I am not beyond concentrated attention, nor am I some deeper attention, I am not formless nor am I some deeper form, I am the essence of all knowledge, omnipresent like space.

Dattatreya is making it very clear that one should not invent exotic concepts to explain away the Consciousness.

निष्कर्मकर्मदहनो ज्वलनो भवामि

निर्दुःखदुःखदहनो ज्वलनो भवामि।

निर्देहदेहदहनो ज्वलनो भवामि

ज्ञानामृतं समरसं गगनोपमोऽहम्॥९॥

3-9

I do not have karma, I am that fire which burns the karma, I do not have suffering, I am the fire that burns the suffering, I do not have a body, I am the fire that burns the body. I am the essence of all knowledge, omnipresent like space.

Identification with Consciousness makes illusory bodies, mental states and causal memories to become ineffective. Identification with mind/body brings them all back and they seem real.

निष्पापपापदहनो हि हुताशनोऽहं

निर्धर्मधर्मदहनो हि हुताशनोऽहम्।

निर्बन्धबन्धदहनो हि हुताशनोऽहं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥१०॥

3-10

I am not the doer of wrong deeds, I am the fire that burns the wrong deeds. I am not the doer of right actions, I am the fire that burns the right actions. I am not bound, I am the fire that burns the bondage. I am the essence of all knowledge, omnipresent like space.

No comments.

निर्भावभावरहितो न भवामि वत्स

निर्योगयोगरहितो न भवामि वत्स।

निश्चितचित्तरहितो न भवामि वत्स

ज्ञानामृतं समरसं गगनोपमोऽहम्॥११॥

3-11

My son, I am beyond existence and non-existence, I am beyond the union and separation, I am beyond the mental activities and absence of those. I am the essence of all knowledge omnipresent like space.

No comments.

निर्मोहमोहपदवीति न मे विकल्पो

निःशोकशोकपदवीति न मे विकल्पः।

निर्लोभलोभपदवीति न मे विकल्पो

ज्ञानामृतं समरसं गगनोपमोऽहम्॥१२॥

3-12

One goes in attachments, but I am the unattached one, it is not my ignorance. One goes in suffering, but I am free from it, it is not my ignorance. One goes in greed, but I am not greedy, it is not my ignorance. I am the essence of all knowledge omnipresent like space.

No comments.

संसारसन्तिलता न च मे कदाचित्  
सन्तोषसन्ततिसुखो न च मे कदाचित्  
अज्ञानबन्धनमिदं न च मे कदाचित्  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥१३॥

3-13

I am never entwined in the worldly matters, contentment and pleasures resulting from them are never mine, bondage of ignorance is never mine. I am the essence of all knowledge omnipresent like space.

All these things belong to the mind, as they can be experienced.

संसारसन्ततिरजो न च मे विकारः  
सन्तापसन्ततितमो न च मे विकारः।  
सत्त्वं स्वधर्मजनकं न च मे विकारो  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥१४॥

3-14

Worldly activities do not produce any defects in me. Suffering resulting from one's inactivity produce no defects in me. Right conduct resulting from truth produce no defects in me.

Rajas – activity, tamas – inactivity, satva – balanced. Consciousness is unaffected by these, nothing leaves a mark on it.

सन्तापदुःखजनको न विधिः कदाचित्

सन्तापयोगजनितं न कदाचित् मनः।

यस्मादहङ्कृतिरियं न च मे कदाचित्

ज्ञानामृतं समरसं गगनोपमोऽहम्॥१५॥

3-15

I do not create the suffering or pains. A mind in union does not create suffering. Egoic activities are not me. I am the essence of all knowledge, omnipresent like space.

No comments.

निष्कम्पकम्पनिधनं न विकल्पकल्पं

स्वप्नप्रबोधनिधनं न हिताहितं हि।

निःसारसारनिधनं न चराचरं हि

ज्ञानामृतं समरसं गगनोपमोऽहम्॥१६॥

3-16

I am the end of the change and changelessness. I have no delusions or imaginations. I am the end of dream and waking state. I am neither beneficial nor harmful. I am the end of the essential and nonessential. I'm not the moving or still. I am the essence of all knowledge, omnipresent like space.

No comments.

नो वेद्यवेदकमिदं न च हेतुतर्क्यं  
वाचामगोचरमिदं न मनो न बुद्धिः।  
एवं कथं हि भवतः कथयामि तत्त्वं  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥१७॥

3-17

I'm neither the knower nor the known. I am not the cause and I'm not the effect. I am beyond speech, mind or intellect. How can the one truth be described by words? I am the essence of all knowledge, omnipresent like space.

No comments.

निर्भिन्नभिन्नरहितं परमार्थतत्त्व  
मन्तर्बहिर्न हि कथं परमार्थतत्त्वम्।  
प्राक्सम्भवं न च रतं नहि वस्तु किञ्चित्  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥१८॥

3-18

I am the ultimate truth with and without divisions having no interior and exterior, never had a beginning. I am not an object. I am the essence of all knowledge, omnipresent like space.

No comments.

रागादिदोषरहितं त्वहमेव तत्त्वं

दैवादिदोषरहितं त्वहमेव तत्त्वं।

संसारशोकरहितं त्वहमेव तत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥१९॥

3-19

I am the ultimate truth which is free from defects of attachments, which is free from defects of destiny, which is free from defects caused by worldly existence. I am the essence of all knowledge omnipresent like space.

No comments.

स्थानत्रयं यदि च नेति कथं तुरीयं

कालत्रयं यदि च नेति कथं दिशश्च।

शान्तं पदं हि परमं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२०॥

3-20

If I am not the three places, how can I be the fourth? If I am not the three times how can I be the fourth? I am the ultimate truth and extremely peaceful. I am the essence of all knowledge, omnipresent like space.

Three places – three states of the mind, waking dreaming and sleeping, the fourth is turiya – being intensely aware in all three states. However the Consciousness is always present in all the states.  
Three times – past, present and future. Forth is the eternity or timelessness. However the Consciousness is present all the time.

दीर्घो लघुः पुनरितीह न मे विभागो

विस्तारसंकटमितीह न मे विभागः।

कोणं हि वर्तुलमितीह न मे विभागो

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२१॥

3-21

I do not have the divisions of big and small. I do not have the divisions of wide and narrow. I do not have the divisions of angular or circular. I am the essence of all knowledge, omnipresent like space.

It is a mistake to assign any form to the Consciousness. All forms can be perceived and the Consciousness always stands back from them as the beholder of the form. Hence it is impossible for the Consciousness to be a form of any kind.

मातापितादि तनयादि न मे कदाचित्

जातं मृतं न च मनो न च मे कदाचित्।

निर्व्याकुलं स्थिरमिदं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२२॥

3-22

I never had a father, mother or children. I was never born, never died. I am not the mind. I am free of anxiety - the ultimate truth, very stable. I am the essence of all knowledge, omnipresent like space.

No comments.



शुद्धं विशुद्धमविचारमनन्तरूपं

निर्लेपलेपमविचारमनन्तरूपम्।

निष्खण्डखण्डमविचारमनन्तरूपं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२३॥

3-23

I am infinite and unthinkable, beyond pure and impure, beyond attached and detached, beyond differentiated and undifferentiated. I am the essence of all knowledge, omnipresent like space.

No comments.

ब्रह्मादयः सुरगणाः कथमत्र सन्ति

स्वर्गादयो वसतयः कथमत्र सन्ति।

यद्येकरूपममलं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२४॥

3-24

How can a creator, all gods and other entities be there? How can there be heavens and other worlds? I am the ultimate truth, spotlessly clean. I am the essence of all knowledge, omnipresent like space.

No comments.

निर्नेति नेति विमलो हि कथं वदामि

निःशेषशेषविमलो हि कथं वदामि।

निर्लिङ्गलिङ्गविमलो हि कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२५॥

3-25

How can I speak of that purity which is not-this and also this, which is not supported and also a foundation, which has a gender and is also genderless? I am the essence of all knowledge, omnipresent like space.

Not-this and this – that which remains as a result of elimination process – the neti-neti method.

निष्कर्मकर्मपरमं सततं करोमि

निःसङ्गसङ्गरहितं परमं विनोदम्।

निर्देहदेहरहितं सततं विनोदं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२६॥

3-26

I am always performing actions without acting. I am the eternal bliss without attachments or detachments. I am the eternal bliss with and without a body. I am the essence of all knowledge, omnipresent like space.

No comments.

मायाप्रपञ्चरचना न च मे विकारः

कौटिल्यदम्भरचना न च मे विकारः।

सत्यानृतेति रचना न च मे विकारो

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२७॥

3-27

I am not affected by the illusory world of matter, by the deceit and arrogance or true or false that exist in this creation. I am the essence of all knowledge, omnipresent like space.

No comments.

सन्ध्यादिकालरहितं न च मे वियोगो

ह्यन्तः प्रबोधरहितं बधिरो न मूकः।

एवं विकल्परहितं न च भावशुद्धं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥२८॥

3-28

I am devoid of time, evening or morning. I have no separate parts. I have no interior perception. I am neither mute nor deaf. I do not become pure. I am already pure, free from illusions. I am the essence of all knowledge, omnipresent like space.

No comments.

निर्नाथनाथरहितं हि निराकुलं वै  
निश्चितचित्तविगतं हि निराकुलं वै।  
संविद्धि सर्वविगतं हि निराकुलं वै  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥२९॥

3-29

I am the peaceful one, who is with master and also without him, who is in presence of the mind as well as absence of it. Know well that I am the peaceful one who is beyond everything. I am the essence of all knowledge, omnipresent like space.

No comments.

कान्तारमन्दिरमिदं हि कथं वदामि  
संसिद्धसंशयमिदं हि कथं वदामि।  
एवं निरन्तरसमं हि निराकुलं वै  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥३०॥

3-30

How can I say this is a wild forest or a temple? How can I say this is proven or doubtful? I am the continuous peaceful presence. I am the essence of all knowledge, omnipresent like space.

No comments.

निर्जीवजीवरहितं सततं विभाति

निर्बीजबीजरहितं सततं विभाति।

निर्वाणबन्धरहितं सततं विभाति

ज्ञानामृतं समरसं गगनोपमोऽहम्॥३१॥

3-31

The one devoid of life and lifelessness shines forever. The one devoid of source and sourceless-ness shines forever. The one devoid of liberation and bondage shines forever. I am the essence of all knowledge, omnipresent like space.

No comments.

सम्भूतिवर्जितमिदं सततं विभाति

संसारवर्जितमिदं सततं विभाति।

संहारवर्जितमिदं सततं विभाति

ज्ञानामृतं समरसं गगनोपमोऽहम्॥३२॥

3-32

Devoid of a beginning it shines forever. Devoid of a worldly existence it shines forever. Devoid of destruction it shines forever. I am the essence of all knowledge, omnipresent like space.

No comments.

उल्लेखमात्रमपि ते न च नामरूपं

निर्भिन्नभिन्नमपि ते न हि वस्तु किञ्चित्।

निर्लज्जमानस करोषि कथं विषादं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥३३॥

3-33

Even if it is said, you don't have a name and form. Even if you are differentiated or undifferentiated you are not an object. O shameless mind, why are you suffering? I am the essence of all knowledge, omnipresent like space.

Suffering is caused by identification and attachment to names, personality and objects, all of them illusory and impermanent.

किं नाम रोदिषि सखे न जरा न मृत्युः

किं नाम रोदिषि सखे न च जन्मदुःखम्।

किं नाम रोदिषि सखे न च ते विकारो

ज्ञानामृतं समरसं गगनोपमोऽहम्॥३४॥

3-34

My friend why do you cry, you have no old age, no death, you have no birth, no suffering, you have no defects. I am the essence of all knowledge, omnipresent like space.

Identification and attachment with the illusory and impermanent body brings about much misery.

किं नाम रोदिषि सखे न च ते स्वरूपं  
किं नाम रोदिषि सखे न च ते विरूपम्।  
किं नाम रोदिषि सखे न च ते वयांसि  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥३५॥

3-35

My friend why do you cry, you have no form, you are not deformed, you are ageless. I am the essence of all knowledge, omnipresent like a space.

No comments.

किं नाम रोदिषि सखे न च ते वयांसि  
किं नाम रोदिषि सखे न च ते मनांसि।  
किं नाम रोदिषि सखे न तवेन्द्रियाणि  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥३६॥

3-36

My friend why do you cry, you are not old, you are not a mind, you are not senses. I am the essence of all knowledge, omnipresent like space.

No comments.

किं नाम रोदिषि सखे न च तेऽस्ति कामः  
किं नाम रोदिषि सखे न च ते प्रलोभः।  
किं नाम रोदिषि सखे न च ते विमोहो  
ज्ञानामृतं समरसं गगनोपमोऽहम्॥३७॥

3-37

My friend why do you cry, you have no lust, you have no greed, you have no attachments. I am the essence of all knowledge, omnipresent like space.

No comments.

ऐश्वर्यमिच्छसि कथं न च ते धनानि

ऐश्वर्यमिच्छसि कथं न च ते हि पत्नी।

ऐश्वर्यमिच्छसि कथं न च ते ममेति

ज्ञानामृतं समरसं गगनोपमोऽहम्॥३८॥

3-38

Why do you desire for prosperity, you do not have wealth, you do not have a wife, you do not own anything. I am the essence of all knowledge, omnipresent like space.

Consciousness silently witness this play of life - Samsara. It is always detached. Mind goes about collecting and hoarding, forming relations and bonds, owning and disowning. It gives rise to the whole drama of life out of nothing at all.

लिङ्गप्रपञ्चजनुषी न च ते न मे च

निर्लज्जमानसमिदं च विभाति भिन्नम्।

निर्भेदभेदरहितं न च ते न मे च

ज्ञानामृतं समरसं गगनोपमोऽहम्॥३९॥

3-39

Both you and me are not born of this illusory material world. The shameless mind divides and makes it appear separate. Both you and me are free of division and non-division. I am the essence of all knowledge, omnipresent like space.



No comments.

नो वाणुमात्रमपि ते हि विरागरूपं

नो वाणुमात्रमपि ते हि सरागरूपम्।

नो वाणुमात्रमपि ते हि सकामरूपं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥४०॥

3-40

Your nature has not even tiniest amount of detachment, not even the tiniest amount of attachment, not even the tiniest amount of desires. I am the essence of all knowledge, omnipresent like space.

Desires belong to the mind and are continuously generated out of the pool of memories or past conditioning. An ignorant mind, runs after them believing that all of them must be fulfilled and are somehow real and important.

ध्याता न ते हि हृदये न च ते समाधि

ध्यानं न ते हि हृदये न बहिः प्रदेशः।

ध्येयं न चेति हृदये न हि वस्तु कालो

ज्ञानामृतं समरसं गगनोपमोऽहम्॥४१॥

3-41

At your core is no absorption, no meditator, at your core is no exterior, no meditation, at your core is no time and space, no object of meditation. I am the essence of all knowledge, omnipresent like space.

No comments.

यत्सारभूतमखिलं कथितं मया ते

न त्वं न मे न महतो न गुरुर्न शिष्यः।

स्वच्छन्दरूपसहजं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम्॥४२॥

3-42

I have told you the whole essence of everything. You, me, matter, Guru and student do not exist. The ultimate truth is naturally free. I am the essence of all knowledge, omnipresent like space.

No comments.

कथमिह परमार्थं तत्त्वमानन्दरूपं

कथमिह परमार्थं नैवमानन्दरूपम्।

कथमिह परमार्थं ज्ञानविज्ञानरूपं

यदि परमहमेकं वर्तते व्योमरूपम्॥४३॥

3-43

If I am ultimately one, like space, how can the truth be of the nature of bliss, how can the truth be of the nature of suffering, how can the truth be of the nature of knowledge?

No comments.

दहनपवनहीनं विद्धि विज्ञानमेकं

मवनिजलविहीनं विद्धि विज्ञानरूपम्।

समगमनविहीनं विद्धि विज्ञानमेकं

गगनमिव विशालं विद्धि विज्ञानमेकम्॥४४॥

3-44

Know that there is only one knowledge - it is not fire, not air, not earth, not water, it never comes and goes, it is like infinite sky.

No comments.

न शून्यरूपं न विशून्यरूपं

न शुद्धरूपं न विशुद्धरूपम्।

रूपं विरूपं न भवामि किञ्चित्

स्वरूपरूपं परमार्थतत्त्वम्॥४५॥

3-45

It is not nothing, not something. It is not pure, not impure. It is not form, not formless. The ultimate truth has its own unique nature.

Consciousness is a unique reality, incomparable with anything else. It is one of its own kind, and exactly one of it exists.

मुञ्च मुञ्च हि संसारं त्यागं मुञ्च हि सर्वथा।

त्यागात्यागविषं शुद्धममृतं सहजं ध्रुवम्॥४६॥

3-46

Renounce the illusory world and completely give up the renouncing. Renunciation as well as clinging, both are poison. Your essence is pure, natural and unchanging.

Once the essential nature is realized, nothing is left to renounce, as Consciousness has nothing, it owns nothing, it is empty. Renunciation of worldly stuff becomes an unnecessary and meaningless act. Clinging is obviously unnecessary and meaningless too.

इति तृतीयोऽध्यायः ॥३॥

End of Chapter 3

## अथ चतुर्थोऽध्यायः ॥

### Chapter 4

अवधूत उवाच

Avadhuta said

नावाहनं नैव विसर्जनं वा

पुष्पाणि पत्राणि कथं भवन्ति।

ध्यानानि मन्त्राणि कथं भवन्ति

समासमं चैव शिवार्चनं च॥१॥

4-1

What is the use of invocations and offerings, what is the use of flowers and leaves, what is the use of meditation and mantras? I am the same as Consciousness and it's worshipper.

It is meaningless to worship that which is just me, as the highest. An ignorant mind usually does that, by giving it a form, and then offering it stuff like leaves, flowers, food and clothes etc.

न केवलं बन्धविबन्धमुक्तो

न केवलं शुद्धविशुद्धमुक्तः।

न केवलं योगवियोगमुक्तः

स वै विमुक्तो गगनोपमोऽहम्॥२॥

4-2

I am not only free from bondage and unbounded-ness, I am not only free from purity and impurity, I am not only free from union and separation, I am free from everything, I am like space.

No comments.

सञ्जायते सर्वमिदं हि तथ्यं  
सञ्जायते सर्वमिदं वितथ्यम्।  
एवं विकल्पो मम नैव जातः  
स्वरूपनिर्वाणमनामयोऽहम्॥३॥

4-3

Everything is the truth or everything is false, such ignorance does not arise in me. I am not the Maya, my nature is freedom.

Maya – illusion. The ignorance that there is an existence independent of Consciousness.

न साञ्जनं चैव निरञ्जनं वा  
न चान्तरं वापि निरन्तरं वा।  
अन्तर्विभिन्नं न हि मे विभाति  
स्वरूपनिर्वाणमनामयोऽहम्॥४॥

4-4

I am not perfect and also not imperfect. I am not eternal and also not unceasing. I'm not divided and not undivided. I'm not Maya, my nature is freedom.

It is being pointed out here and in many following verses that dual notions are not really applicable for Consciousness. All we can say that it is not those dual things. We do use some terms like “perfect” or “eternal” in connection with the Consciousness, however, they are just metaphorical, a limitation of our language and mind.

अबोधबोधो मम नैव जातो

बोधस्वरूपं मम नैव जातम्।

निर्बोधबोधं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥५॥

4-5

I do not have any ignorance or knowledge. Knowledge never arises in me. How can I say about ignorance and knowledge? I'm not Maya, my nature is freedom.

Ignorance as well as knowledge reside in the mind, as a memory.

न धर्मयुक्तो न च पापयुक्तो

न बन्धयुक्तो न च मोक्षयुक्तः।

युक्तं त्वयुक्तं न च मे विभाति

स्वरूपनिर्वाणमनामयोऽहम्॥६॥

4-6

I do not contain any right conduct or wrong conduct. I do not contain any bondage and liberation. I do not see contents or absence of contents. I am not Maya, my nature is freedom.

No comments.

परापरं वा न च मे कदाचित्

मध्यस्थभावो हि न चारिमित्रम्।

हिताहितं चापि कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥७॥

4-7

Within reach and beyond I am not, nor am I in-between. I do not have enemies or friends. How can I say about benefits or harm? I am not Maya, my nature is freedom.

No comments.

नोपासको नैवमुपास्यरूपं

न चोपदेशो न च मे क्रिया च।

संवित्स्वरूपं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥८॥

4-8

I am not the worshiper, I am not the worshipped, I am not the preaching, I am not the practice. What can I say, I am Consciousness. I am not Maya, my nature is freedom.

No comments.

नो व्यापकं व्याप्यमिहास्ति किञ्चित्

न चालयं वापि निरालयं वा।

अशून्यशून्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥९॥

4-9

There is nothing that is pervaded, nothing that pervades. There is no manifestation or dissolution. What can I say about existence or non-existence? I am not Maya, my nature is freedom.

If we say that Consciousness pervades everything, we imply that there is this “everything” which is apart from the Consciousness, which is strictly speaking not correct. Consciousness just is, some words such as “all pervading” or “omnipresent” are just metaphors.



न ग्राहको ग्राह्यकमेव किञ्चित्

न कारणं वा मम नैव कार्यम्।

अचिन्त्यचिन्त्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१०॥

4-10

I am not the perceiver, not the perceived. I am not the cause, not the effect. What can I say about thinkable and unthinkable? I am not Maya, my nature is freedom.

No comments.

न भेदकं वापि न चैव भेद्यं

न वेदकं वा मम नैव वेद्यम्।

गतागतं तात कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥११॥

4-11

There is no discrimination, no discriminated, no knower and no known. What can I say about coming and going? I am not Maya, my nature is freedom.

No comments.

न चास्ति देहो न च मे विदेहो

बुद्धिर्मनो मे न हि चेन्द्रियाणि।

रागो विरागश्च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१२॥

4-12

I am not the body, I am not disembodied. I do not have a mind, intellect or senses. What can I say about attachment and detachment? I am not Maya, my nature is freedom.

No comments.

उल्लेखमात्रं न हि भिन्नमुच्चै

रुल्लेखमात्रं न तिरोहितं वै।

समासमं मित्र कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१३॥

4-13

One cannot mention that, which is divided. One cannot mention that, which never appeared. What can I say, my friend, about differences and similarities? I am not Maya, my nature is freedom.

No comments.

जितेन्द्रियोऽहं त्वजितेन्द्रियो वा

न संयमो मे नियमो न जातः।

जयाजयौ मित्र कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१४॥

4-14

I have never conquered the senses, I do not know restraint and rules. What can I say about victory and defeat, my friend? I am not Maya, my nature is freedom.

No comments.

अमूर्तमूर्तिर्न च मे कदाचिदा

द्यन्तमध्यं न च मे कदाचित्।

बलाबलं मित्र कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१५॥

4-15

I am not form or formlessness. I have no start, no middle and no end. What can I say about strength and weakness? I am not Maya, my nature is freedom.

No comments.

मृतामृतं वापि विषाविषं च

सञ्जायते तात न मे कदाचित्।

अशुद्धशुद्धं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१६॥

4-16

I do not die, I am not immortal. I do not have poison nor am I non-poisonous. These, my son, I do not know. What can I say about pure and impure? I am not Maya, my nature is freedom.

No comments.

स्वप्नः प्रबोधो न च योगमुद्रा

नक्तं दिवा वापि न मे कदाचित्।

अतुर्यतुर्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१७॥

4-17

I do not dream, I do not sleep, I do not wake up, I am not in any yogic state. I do not know day or night. What can I say about transcendental or non-transcendental? I am not Maya, my nature is freedom.

All those states are states of the mind. Consciousness has no states, it is changeless.

संविद्धि मां सर्वविसर्वमुक्तं

माया विमाया न च मे कदाचित्।

सन्ध्यादिकं कर्म कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१८॥

4-18

Know me well as free from everything and nothing. I do not have illusions or reality. What can I say about morning and evening rituals? I am not Maya, my nature is freedom.

No comments.

संविद्धि मां सर्वसमाधियुक्तं

संविद्धि मां लक्ष्यविलक्ष्यमुक्तम्।

योगं वियोगं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥१९॥

4-19

Know me well as always in Samadhi, know me well as free from goals and non-goals. What can I say about union and separation? I am not Maya, my nature is freedom.

No comments.

मूर्खोऽपि नाहं न च पण्डितोऽहं

मौनं विमौनं न च मे कदाचित्।

तर्कं वितर्कं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥२०॥

4-20

I am not an idiot, I am not a wise. I do not observe silence or non-silence. What can I say about logic and argument? I am not Maya, my nature is freedom.

No comments.

पिता च माता च कुलं न जातिर्

जन्मादि मृत्युर्न च मे कदाचित्।

स्नेहं विमोहं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम्॥२१॥

4-21

I never had a father, mother, family, caste, never born, never die. What can I say of affection and attachments? I am not Maya, my nature is freedom.

No comments.

अस्तं गतो नैव सदोदितोऽहं  
तेजोवितेजो न च मे कदाचित्।  
सन्ध्यादिकं कर्म कथं वदामि  
स्वरूपनिर्वाणमनामयोऽहम्॥२२॥

4-22

I do not come and go. I am always manifested. I do not have light and darkness. What can I say about morning and evening rituals? I am not Maya, my nature is freedom.

No comments.

असंशयं विद्धि नराकुलं माम्  
संशयं विद्धि निरन्तरं माम्।  
असंशयं विद्धि निरञ्जनं मां  
स्वरूपनिर्वाणमनामयोऽहम्॥२३॥

4-23

Know without doubt, I am without suffering, without break, without any imperfection. I am not Maya, my nature is freedom.

No comments.

ध्यानानि सर्वाणि परित्यजन्ति

शुभाशुभं कर्म परित्यजन्ति।

त्यागामृतं तात पिबन्ति धीराः

स्वरूपनिर्वाणमनामयोऽहम्॥२४॥

4-24

I have given up meditation. I have given up good and bad actions. I am drinking the nectar of renunciation. I am not Maya, my nature is freedom.

No comments.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि यत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः॥२५॥

4-25

Where there is no knowledge, verses do not go there. I am involved in the world and I am renounced. I have spoken the ultimate truth.

No comments.

इति चतुर्थोऽध्यायः ॥ ४॥

End of Chapter 4

अथ पञ्चमोऽध्यायः ॥

## Chapter 5

अवधूत उवाच

Avadhuta said

ॐ इति गदितं गगनसमं तत्

न परापरसारविचार इति ।

अविलासविलासनिराकरणं

कथमक्षरबिन्दुसमुच्चरणम् ॥ १॥

5-1

As it is chanted, the Aum is like space. It has no high or low. The play of light and dark is never obstructed. How can the dot on Aum have any effect?

Aum is a symbol that signifies the primordial vibration which is at the root of all patterns of vibrations. Vibrations are just change. Patterns of change are what we perceive as objects, worlds, and minds. Aum, as it is sounded, has vibrational frequencies from lowest to highest.

The starting sound Aa denotes the lowest, and the ending one Mm denotes the highest, which is symbolized by the dot over the Aum, and implies the end of the creation. Dattatreya is saying here that such a theory does not really make sense, the creation never ends.

इति तत्त्वमसिप्रभृतिश्रुतिभिः

प्रतिपादितमात्मनि तत्त्वमसि।

त्वमुपाधिविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥२॥



5-2

”You are that” - the scriptures say. “You are that” - the Consciousness proves. You are beyond any titles. Why do you cry O mind? You are the same in everything.

”You are that” – Tat tvam asi, is one of the great sentences or great truths. “That” is nothing but Consciousness.

अध ऊर्ध्वविवर्जितसर्वसमं

बहिरन्तरवर्जितसर्वसमम्।

यदि चैकविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥३॥

5-3

Beyond up and down, beyond interior and exterior, if there is only the one and the same Consciousness in all, why are you crying O mind I am the same Consciousness in everything.

There is exactly one Consciousness. There are not many of them, with each person owning one. It is like sky, where each person sees the same sky. The oneness is by necessity. Because as soon as there are two Consciousnesses, the first can become an object for the second, and Consciousness is never an object, it is always the subject.

न हि कल्पितकल्पविचार इति

न हि कारणकार्यविचार इति।

पदसन्धिविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥४॥

5-4

There is no discrimination between imagined and imagination. There is no discrimination between the cause and effect. There is no discrimination between poem and it's words. Why do you cry O mind? You are the same in everything.

No comments.

न हि बोधविबोधसमाधिरिति

न हि देशविदेशसमाधिरिति।

न हि कालविकालसमाधिरिति

किमु रोदिषि मानसि सर्वसमम्॥५॥

5-5

There is no knowledge and no ignorance in the one. There is no space or lack of space in the one. There is no time and eternity in the one. Why do you cry O mind? You are the same in everything.

No comments.

न हि कुम्भनभो न हि कुम्भ इति

न हि जीववपुर्न हि जीव इति।

न हि कारणकार्यविभाग इति

किमु रोदिषि मानसि सर्वसमम्॥६॥

5-6

There is no space in the pot. There is no soul, there are no beings with soul. There is no causal body or any actions of it. Why do you cry O mind? You are the same in everything.

No comments.

इह सर्वनिरन्तरमोक्षपदं

लघुदीर्घविचारविहीन इति।

न हि वर्तुलकोणविभाग इति

किमु रोदिषि मानसि सर्वसमम्॥७॥

5-7

It is ever free, undifferentiated all. It is not big or small. It is not circular or angular. Why do you cry O mind? You are the same in everything.

No comments.

इह शून्यविशून्यविहीन इति

इह शुद्धविशुद्धविहीन इति।

इह सर्वविसर्वविहीन इति

किमु रोदिषि मानसि सर्वसमम्॥८॥

5-8

It is free of something or nothing. It is free of pure and impure. It is free of everything. Why do you cry O mind? You are the same in everything.

No comments.

न हि भिन्नविभिन्नविचार इति

बहिरन्तरसन्धिविचार इति।

अरिमित्रविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥९॥

5-9

There is no distinction of difference or non-difference. There is no distinction of interior or exterior. There is no distinction between friend and enemy in it. It is all one equally. Why do you cry O mind? You are the same in everything.

No comments.

न हि शिष्यविशिष्यस्वरूप इति

न चराचरभेदविचार इति।

इह सर्वनिरन्तरमोक्षपदं

किमु रोदिषि मानसि सर्वसमम्॥१०॥

5-10

It is not in the form of student or non-student. It is not differentiated into living or inert. It is everything, eternally free. Why do you cry O mind? You are the same in everything.

No comments.

ननु रूपविरूपविहीन इति

ननु भिन्नविभिन्नविहीन इति।

ननु सर्गविसर्गविहीन इति

किमु रोदिषि मानसि सर्वसमम्॥११॥

5-11

It has no form and formlessness. It has no division or divisionless-ness. It does not have creation or destruction. Why do you cry O mind? You are the same in everything.

No comments.

न गुणागुणपाशनिबन्ध इति

मृतजीवनकर्म करोमि कथम्।

इति शुद्धनिरञ्जनसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥१२॥

5-12

I am not bound by any qualities or non-qualities. How can I do the actions of life and death. I am pure, spotless, same in everything. Why do you cry O mind? You are the same in everything.

No comments.

इह भावविभावविहीन इति

इह कामविकामविहीन इति।

इह बोधतमं खलु मोक्षसमं

किमु रोदिषि मानसि सर्वसमम्॥१३॥

5-13

Here there is no existence or non-existence. Here there is no desire or desireless-ness. I know that here there is nothing but freedom. Why do you cry O mind? You are the same in everything.

No comments.

इह तत्त्वनिरन्तरतत्त्वमिति

न हि सन्धिविसन्धिविहीन इति।

यदि सर्वविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥१४॥

5-14

Here is the truth which is undifferentiated. It does not have joints or disjoints. If it is free from everything and same in everything why do you cry O mind? I am the same in everything. Why do you cry O mind? You are the same in everything.

No comments.

अनिकेतकुटी परिवारसमं

इह सङ्गविसङ्गविहीनपरम्।

इह बोधविबोधविहीनपरं

किमु रोदिषि मानसि सर्वसमम्॥१५॥

5-15

I do not dwell in a house, do not have a family. Here there is no association or disassociation, there is no knowledge or ignorance ultimately. Why do you cry O mind? You are the same in everything.

No comments.

अविकारविकारमसत्यमिति

अविलक्षविलक्षमसत्यमिति।

यदि केवलमात्मनि सत्यमिति

किमु रोदिषि मानसि सर्वसमम्॥१६॥

5-16

Changing or unchanging, is not the truth. Purposeful or purposeless, is not the truth. If the only truth is Consciousness, why are you crying O mind? I am in same in everything. Why do you cry O mind? You are the same in everything.

Consciousness has no purpose. It just is. Mind needs a purpose and makes up arbitrary ones.

इह सर्वसमं खलु जीव इति

इह सर्वनिरन्तरजीव इति।

इह केवलनिश्चलजीव इति

किमु रोदिषि मानसि सर्वसमम्॥१७॥

5-17

Here everything equally is life. Certainly here everything is life which is undifferentiated. Here there is only life which is pure. Why do you cry O mind? You are the same in everything.

There are no inert or non-living things, everything shines with Consciousness. Only that some objects express it more vividly and actively.

अविवेकविवेकमबोध इति

अविकल्पविकल्पमबोध इति।

यदि चैकनिरन्तरबोध इति

किमु रोदिषि मानसि सर्वसमम्॥१८॥

5-18

It is known as both discrimination and indiscrimination. It is known as both ignorance and knowledge. If there is this undifferentiated knowledge, why do you cry O mind? You are the same in everything.

No comments.

न हि मोक्षपदं न हि बन्धपदं

न हि पुण्यपदं न हि पापपदम्।

न हि पूर्णपदं न हि रिक्तपदं

किमु रोदिषि मानसि सर्वसमम्॥१९॥

5-19

There is no state of liberation or bondage. There is no state of right conduct or wrong conduct. There is no state of perfection or imperfection. Why do you cry O mind? You are the same in everything.

No comments.



यदि वर्णविवर्णविहीनसमं

यदि कारणकार्यविहीनसमम्।

यदि भेदविभेदविहीनसमं

किमु रोदिषि मानसि सर्वसमम्॥२०॥

5-20

If I am equal, free of caste and casteless-ness, if I am equal, free of causes and effects, if I am equal, free of division and non-division, why do you cry O mind? You are the same in everything.

No comments.

इह सर्वनिरन्तरसर्वचिते

इह केवलनिश्चलसर्वचिते।

द्विपदादिविवर्जितसर्वचिते

किमु रोदिषि मानसि सर्वसमम्॥२१॥

5-21

Here all minds are one unbroken and undivided. Here all minds are only pure. Here there are no men, everything is mind. Why do you cry O mind? You are the same in everything.

Even the individual minds are parts of one whole – the universal mind. All existence is mental or non-physical in nature. Some things appear physical and made up of matter because of the senses.

अतिसर्वनिरन्तरसर्वगतं

अतिनिर्मलनिश्चलसर्वगतम्।

दिनरात्रिविवर्जितसर्वगतं

किमु रोदिषि मानसि सर्वसमम्॥२२॥

5-22

It is above all, undifferentiated, omnipresent. It is purest and innocent omnipresence. It is free from day or night. Why do you cry O mind? You are the same in everything.

No comments.

न हि बन्धविबन्धसमागमनं

न हि योगवियोगसमागमनम्।

न हि तर्कवितर्कसमागमनं

किमु रोदिषि मानसि सर्वसमम्॥२३॥

5-23

It is not a meeting of freedom and bondage. It is not a meeting of union and separation. It is not a meeting of logic and arguments. Why do you cry O mind? You are the same in everything.

Consciousness, although it displays dualistic characteristics, is not a mixture of them. It is not them.

इह कालविकालनिराकरणं

अणुमात्रकृशानुनिराकरणम्।

न हि केवलसत्यनिराकरणं

किमु रोदिषि मानसि सर्वसमम्॥२४॥

5-24

Here time and timelessness do not exist. Here atoms and molecules do not exist. Here only the ultimate truth exists. Why do you cry O mind? You are the same in everything.

No comments.

इह देहविदेहविहीन इति

ननु स्वप्नसुषुप्तिविहीनपरम्।

अभिधानविधानविहीनपरं

किमु रोदिषि मानसि सर्वसमम्॥२५॥

5-25

Here there is no body or disembodiment. Nor is there dreaming or deep sleep. This ultimate has no names and titles. Why do you cry O mind? You are the same in everything.

No comments.

गगनोपमशुद्धविशालसमं

अतिसर्वविवर्जितसर्वसमम्।

गतसारविसारविकारसमं

किमु रोदिषि मानसि सर्वसमम्॥२६॥

5-26

Just like the metaphorical space, it is omnipresent, pure and immense. It has presence and absence of everything. It has everything essential and nonessential. Why do you cry O mind? You are the same in everything.

No comments.

इह धर्मविधर्मविरागतरं

मिह वस्तुविवस्तुविरागतरम्।

इह कामविकामविरागतरं

किमु रोदिषि मानसि सर्वसमम्॥२७॥

5-27

Here there is detachment from right conduct and wrong conduct. Here there is a detachment from objects and non-objects. Here there is detachment from desire and desireless-ness. Why do you cry O mind? You are the same in everything.

No comments.

सुखदुःखविवर्जितसर्वसम

मिह शोकविशोकविहीनपरम्।

गुरुशिष्यविवर्जिततत्त्वपरं

किमु रोदिषि मानसि सर्वसमम्॥२८॥

5-28

It is everything equally, free from happiness and suffering. It is the ultimate, free from pleasures and pains. It is the ultimate, has no Guru and student. Why do you cry O mind? You are the same in everything.

No comments.

न किलाङ्कुरसारविसार इति

न चलाचलसाम्यविसाम्यमिति।

अविचारविचारविहीनमिति

किमु रोदिषि मानसि सर्वसमम्॥२९॥

5-29

It is certainly not a seed. It is not essence and details. It is not living and dead. It is not similar or dissimilar. It is not introspection or absence of thought. Why do you cry O mind? You are the same in everything.

No comments.

इह सारसमुच्चयसारमिति

कथितं निजभावविभेद इति।

विषये करणत्वमसत्यमिति

किमु रोदिषि मानसि सर्वसमम्॥३०॥

5-30

It is known as the essence of all essences. How can you find differences in one's own existence? It is not true that you are the perceiver of objects. Why do you cry O mind? You are the same in everything.

No comments.

बहुधा श्रुतयः प्रवदन्ति यतो

वियदादिरिदं मृगतोयसमम्।

यदि चैकनिरन्तरसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥३१॥

5-31

As the scriptures say - the existence is like a mirage. If it is the same everywhere and eternal, why do you cry O mind? You are the same in everything.

No comments.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः॥३२॥

5-32

Where there is no knowledge, verses do not go there. I am involved in the world and I am renounced. I have spoken the ultimate truth.

No comments.

इति पञ्चमोऽध्यायः ॥ ५॥

End of Chapter 5

## अथ षष्ठमोऽध्यायः ॥

### Chapter 6

अवधूत उवाच

Avadhuta said

बहुधा श्रुतयः प्रवदन्ति वयं

वियदादिरिदं मृगतोयसमम्।

यदि चैकनिरन्तरसर्वशिव

मुपमेयमथोह्युपमा च कथम्॥१॥

6-1

As the scriptures say in many ways, the manifested universe is like a mirage. If everything is one eternal Consciousness, how can there be comparison and compared?

No comments.

अविभक्तिविभक्तिविहीनपरं

ननु कार्यविकार्यविहीनपरम्।

यदि चैकनिरन्तरसर्वशिवं

यजनं च कथं तपनं च कथम्॥२॥

6-2

Ultimately it is free from divisions and non-divisions, ultimately it is free from activity and rest. If everything is one eternal Consciousness, how can there be worship and practice?

No comments.

मन एव निरन्तरसर्वगतं

ह्यविशालविशालविहीनपरम्।

मन एव निरन्तरसर्वशिवं

मनसापि कथं वचसा च कथम्॥३॥

6-3

It is the mind that is eternally omnipresent. Ultimately it is not big not small. Mind is nothing but eternal Consciousness. How can it be expressed via thought and speech?

No comments.

दिनरात्रिविभेदनिराकरण

मुदितानुदितस्य निराकरणम्।

यदि चैकनिरन्तरसर्वशिवं

रविचन्द्रमसौ ज्वलनश्च कथम्॥४॥

6-4

It is without the distinction of day and night. It is without the distinction of rising and setting. If everything is one eternal Consciousness, how can there be Sun, moon and fire?

No comments.



गतकामविकामविभेद इति

गतचेष्टविचेष्टविभेद इति।

यदि चैकनिरन्तरसर्वशिवं

बहिरन्तरभिन्नमतिश्च कथम्॥५॥

6-5

It is beyond the difference of desire and satisfaction. It is beyond the difference of effort and non-effort. If everything is one eternal Consciousness, how can there be differences of internal or external?

No comments.

यदि सारविसारविहीन इति

यदि शून्यविशून्यविहीन इति।

यदि चैकनिरन्तरसर्वशिवं

प्रथमं च कथं चरमं च कथम्॥६॥

6-6

If it is devoid of essence and details, if it is devoid of nothing and something, if everything is one eternal Consciousness, how can there be a beginning and an end?

No comments.

यदि भेदविभेदनिराकरणं

यदि वेदकवेदनिराकरणम्।

यदि चैकनिरन्तरसर्वशिवं

तृतीयं च कथं तुरीयं च कथम्॥७॥

6-7

If there is no distinction of difference and similarity, if there is no distinction of knower and the known, if everything is one eternal Consciousness, how can there be the third or the forth?

No comments.

गदितागदितं न हि सत्यमिति

विदिताविदितं न हि सत्यमिति।

यदि चैकनिरन्तरसर्वशिवं

विषयेन्द्रियबुद्धिमनांसि कथम्॥८॥

6-8

The chanted one and the untold are not the truth. The known and unknown are not the truth. If everything is one eternal Consciousness, how can there be objects, senses, intellect and mind?

No comments.

गगनं पवनो न हि सत्यमिति

धरणी दहनो न हि सत्यमिति।

यदि चैकनिरन्तरसर्वशिवं

जलदश्च कथं सलिलं च कथम्॥९॥

6-9

Sky and air are not the truth. Earth and fire are not the truth. If everything is one eternal Consciousness, how can there be clouds or water?

No comments.

यदि कल्पितलोकनिराकरणं

यदि कल्पितदेवनिराकरणम्।

यदि चैकनिरन्तरसर्वशिवं

गुणदोषविचारमतिश्च कथम्॥१०॥

6-10

If there is no distinction between imagination and the world. If there is no distinction between imagination and the gods. If everything is one eternal Consciousness, how can there be discrimination of qualities and defects?

No comments.

मरणामरणं हि निराकरणं

करणाकरणं हि निराकरणम्।

यदि चैकनिरन्तरसर्वशिवं

गमनागमनं हि कथं वदति॥११॥

6-11

There is no distinction between life and death. There is no distinction between action and inaction. If everything is one eternal Consciousness, how can there be transmigration?

No comments.

प्रकृतिः पुरुषो न हि भेद इति

न हि कारणकार्यविभेद इति।

यदि चैकनिरन्तरसर्वशिवं

पुरुषापुरुषं च कथं वदति॥१२॥

6-12

There is no difference between Purusha and the Prakriti. There is no difference between cause and effect. If everything is one eternal Consciousness, how can I say about Purusha and not-Purusha?

No comments.

तृतीयां न हि दुःखसमागमनं

न गुणाद्वितीयस्य समागमनम्।

यदि चैकनिरन्तरसर्वशिवं

स्थविरश्च युवा च शिशुश्च कथम्॥१३॥

6-13

Suffering of the third kind does not arise. Quality of the second kind does not arise. If everything is one eternal Consciousness, how can there be old age, youth and infancy?

No comments.

ननु आश्रमवर्णविहीनपरं

ननु कारणकर्तृविहीनपरम्।

यदि चैकनिरन्तरसर्वशिव

मविनष्टविनष्टमतिश्च कथम्॥१४॥

6-14

In it there is no castes or stages of life. In it there is no cause or doer ultimately. If everything is one eternal Consciousness, how can there be discrimination between destructible and indestructible?

No comments.

ग्रसिताग्रसितं च वितथ्यमिति

जनिताजनितं च वितथ्यमिति।

यदि चैकनिरन्तरसर्वशिव

मविनाशि विनाशि कथं हि भवेत्॥१५॥

6-15

Swallowed and un-swallowed are both false. Born and unborn are both false. If everything is one eternal Consciousness, then how can there be destruction and creation?

Swallowed – dead.

पुरुषापुरुषस्य विनष्टमिति

वनितावनितस्य विनष्टमिति।

यदि चैकनिरन्तरसर्वशिव

मविनोदविनोदमतिश्च कथम्॥१६॥

6-16

Masculine and non-masculine are not present in it. Feminine and non-feminine are not present in it. If everything is one eternal Consciousness, how can there be discrimination of joy and sorrow?

Consciousness is the not the masculine part of the shiva-shakti duo, nor is it the feminine one. It is one and it is both.

यदि मोहविषादविहीनपरो

यदि संशयशोकविहीनपरः।

यदि चैकनिरन्तरसर्वशिव

महमेति ममेति कथं च पुनः॥१७॥

6-17

If it is ultimately devoid of attachment and misery, if it is ultimately devoid of doubt and grief, if everything is one eternal Consciousness, how can there be I and mine?

No comments.

ननु धर्मविधर्मविनाश इति

ननु बन्धविबन्धविनाश इति।

यदि चैकनिरन्तरसर्वशिव

मिहदुःखविदुःखमतिश्च कथम्॥१८॥

6-18

It is not a destroyer of right conduct or wrong conduct. It is not a destroyer of bondage and non bondage. If everything is one eternal Consciousness, how can there be suffering or happiness?

No comments.

हि याज्ञिकयज्ञविभाग इति

न हुताशनवस्तुविभाग इति।

यदि चैकनिरन्तरसर्वशिवं

वद कर्मफलानि भवन्ति कथम्॥१९॥

6-19

There is no distinction of rituals of sacrifice and conductors of rituals. There is no distinction of sacrificial fire and offerings into the fire. If everything is one eternal Consciousness, how can there be consequences of actions?

No comments.

ननु शोकविशोकविमुक्त इति

ननु दर्पविदर्पविमुक्त इति।

यदि चैकनिरन्तरसर्वशिवं

ननु रागविरागमतिश्च कथम्॥२०॥

6-20

It is free of sadness and joy it is free of pride and humility. If everything is one eternal Consciousness, how can there be attachments and detachments?

No comments.

न हि मोहविमोहविकार इति

न हि लोभविलोभविकार इति।

यदि चैकनिरन्तरसर्वशिवं

ह्यविवेकविवेकमतिश्च कथम्॥२१॥

6-21

Detachments and attachments do not arise in it. Greed and contentment do not arise in it. If everything is one eternal Consciousness, how can there be discrimination and indiscrimination?

No comments.

त्वमहं न हि हन्त कदाचिदपि

कुलजातिविचारमसत्यमिति।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम्॥२२॥

6-22

You and I were never existed. Family and caste are not true. It is the ultimate truth that I am Consciousness. Whom can I worship?

You and I as a separate person never existed. The separation is an illusion, a play. We all exist only as Consciousness.



गुरुशिष्यविचारविशीर्ण इति

उपदेशविचारविशीर्ण इति।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम्॥२३॥

6-23

In it, the distinction of teacher and student vanishes. The teaching also vanishes. It is ultimate truth that I am Consciousness, whom can I worship?

Guru is nothing but just the student – both are pure Consciousness. The Consciousness in a Guru is not of a different/better kind when compared to that of the student. It is one and the same.

न हि कल्पितदेहविभाग इति

न हि कल्पितलोकविभाग इति।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम्॥२४॥

6-24

There is no difference between imagination and bodies. There is no difference between imagination and worlds. It is ultimate truth that I am Consciousness, whom can I worship?

No comments.

सरजो विरजो न कदाचिदपि

ननु निर्मलनिश्चलशुद्ध इति।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम्॥२५॥

6-25

I never was with action and without action. I am pure innocent and spotless. It is ultimate truth that I am Consciousness, whom can I worship?

No comments.

न हि देहविदेहविकल्प इति

अनृतं चरितं न हि सत्यमिति।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम्॥२६॥

6-26

Distinction of embodied and disembodied is not there. Immoral and moral are not true. It is ultimate truth that I am Consciousness, whom can I worship?

No comments.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः॥२७॥

6-27

Where there is no knowledge, verses do not go there. I am involved in the world and I am renounced. I have spoken the ultimate truth.

No comments.

इति षष्ठमोऽध्यायः ॥ ६॥

End of Chapter 6

अथ सप्तमोऽध्यायः ॥

## Chapter 7

अवधूत उवाच

Avadhuta said

रथ्याकर्षटविरचितकन्थः

पुण्यापुण्यविवर्जितपन्थः।

शून्यागारे तिष्ठति नग्नो

शुद्धनिरञ्जनसमरसमग्नः॥१॥

7-1

Clad in rejected clothes thrown on the streets, he follows a path free of right or wrong actions. He sits naked in an empty dwelling, absorbed in the pure stainless eternal one.

Characteristics of a renunciate are being enumerated, especially of the Avadhuta sect.

लक्ष्यालक्ष्यविवर्जितलक्ष्यो

युक्तयुक्तविवर्जितदक्षः।

केवलतत्त्वनिरञ्जनपूतो

वादविवादः कथमवधूतः॥२॥

7-2

Having a goal devoid of goals, with a skill devoid of skills, he knows only pure truth. How can an Avadhuta engage in arguments?

Any kind of argument is a sign of ignorance in both parties. Wise speak silence.

आशापाशविबन्धनमुक्ताः

शौचाचारविवर्जितयुक्ताः।

एवं सर्वविवर्जितसन्त

स्तत्त्वं शुद्धनिरञ्जनवन्तः॥३॥

7-3

Free from the chains of hope. Devoid of manners and purification. Renouncing everything, he becomes peaceful. He becomes the truth - pure and stainless.

No comments.

कथमिह देहविदेहविचारः

कथमिह रागविरागविचारः।

निर्मलनिश्चलगगनाकारं

स्वयमिह तत्त्वं सहजाकारम्॥४॥

7-4

How can there be questions of embodiment or disembodiment? How can there be questions of attachment and detachment? He is like sky - pure and innocent. He himself is the natural truth.

No comments.

कथमिह तत्त्वं विन्दति यत्र

रूपमरूपं कथमिह तत्र।

गगनाकारः परमो यत्र

विषयीकरणं कथमिह तत्र॥५॥

7-5

Where the truth is known, how can there be forms and formlessness. If the ultimate is like space, how can there be objectification?

No comments.

गगनाकारनिरन्तरहंस

स्तत्त्वविशुद्धनिरञ्जनहंसः।

एवं कथमिह भिन्नविभिन्नं

बन्धविबन्धविकारविभिन्नम्॥६॥

7-6

The swan is eternal like space. The swan is clear and spotless truth. How can there be differences or liberation and divisions?

A swan is often a symbol for Consciousness. It is pure white, spotless, water or mud doesn't touch it, and it is very free.

केवलतत्त्वनिरन्तरसर्वं

योगवियोगौ कथमिह गर्वम्।

एवं परमनिरन्तरसर्वं

मेवं कथमिह सारविसारम्॥७॥

7-7

Everything is one eternal truth. How can there be union or separation or the pride that arises from that. In that everything is ultimately eternal. How can there be any substance or non-substance?

No comments.

केवलतत्त्वनिरञ्जनसर्वं

गगनाकारनिरन्तरशुद्धम्।

एवं कथमिह सङ्गविसङ्गं

सत्यं कथमिह रङ्गविरङ्गम्॥८॥

7-8

Everything is one eternal truth. It is like space pure and eternal. How can there be association and dissociation? How can the relations and non-relations be the truth?

No comments.

योगवियोगै रहितो योगी

भोगविभोगै रहितो भोगी।

एवं चरति हि मन्दं मन्दं

मनसा कल्पितसहजानन्दम्॥९॥

7-9

The Yogi is devoid of union or separation. The enjoyer is devoid of enjoyment or lack of it. He wanders leisurely. His mind is filled with natural bliss.

No comments.

बोधविबोधैः सततं युक्तो

द्वैताद्वैतैः कथमिह मुक्तः

सहजो विरजः कथमिह योगी

शुद्धनिरञ्जनसमरसभोगी॥१०॥

7-10

One who is always in knowledge and ignorance, how can he be free from duality and nonduality? How is the Yogi naturally detached? - By becoming the enjoyer of pure stainless eternal bliss.

No comments.

भग्नाभग्नविवर्जितभग्नो

लग्नालग्नविवर्जितलग्नः।

एवं कथमिह सारविसारः

समरसतत्त्वं गगनाकारः॥११॥



7-11

'The destroyer is free from destruction and non-destruction. The auspicious is free from auspicious and inauspicious. How can there be substance or non-substance? The blissful truth is like space.

No comments.

सततं सर्वविवर्जितयुक्तः

सर्वं तत्त्वविवर्जितमुक्तः।

एवं कथमिह जीवितमरणं

ध्यानाध्यानेः कथमिह करणम्॥१२॥

7-12

Forever attaining freedom from everything, liberated from everything, having known the truth, how can here be life and death? How can meditation or absence of it is of any consequence?

No comments.

इन्द्रजालमिदं सर्वं यथा मरुमरीचिका।

अखण्डितमनाकारो वर्तते केवलः शिवः॥१३॥

7-13

All existence is illusory like a mirage in desert. Undivided and formless only Consciousness exists.

This can very well be the bottom line.

धर्मादौ मोक्षपर्यन्तं निरीहाः सर्वथा वयम्।

कथं रागविरागैश्च कल्पयन्ति विपश्चितः॥१४॥

7-14

We're completely indifferent to everything, from the right conduct to the attainment of liberation. How, then, could those who profess wisdom imagine either attachment or detachment?

No comments.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः॥१५॥

7-15

Where there is no knowledge, verses do not go there. I am involved in the world and I am renounced. I have spoken the ultimate truth.

No comments.

इति सप्तमोऽध्यायः ॥ ७॥

End of Chapter 7

## अथ अष्टमोऽध्यायः ॥

### Chapter 8

अवधूत उवाच

Avadhuta said

त्वद्यात्रया व्यापकता हता ते

ध्यानेन चेतः परता हता ते।

स्तुत्या मया वाक्परता हता ते

क्षमस्व नित्यं त्रिविधापराधान्॥१॥

8-1

Making a pilgrimage to you destroys the fact of omnipresence of you. By meditating on you, the fact of your being beyond mind is destroyed. By chanting praises of you, the fact of your being beyond speech is destroyed. Please forgive these three errors of mine.

People make such as errors as trying to find the ultimate truth in special places, or trying to go into exotic states of mind via meditation or drugs, or by singing praises and songs for imaginary entities. The truth lies here and now, you are it.

कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः॥२॥

8-2

A sage is the one who is un-obsessed by desires, has control over senses, is gentle, is pure, is frugal, owns nothing, is indifferent, eats very less, is peaceful, steady and has taken refuge in me.

These and other qualities that follow are a natural consequence of knowing the truth.

अप्रमत्तो गभीरात्मा धृतिमान् जितषड्गुणः।

अमानी मानदः कल्पो मैत्रः कारुणिकः कविः॥३॥

8-3

A sage is the one who is intelligent, courageous, aware, has conquered the six, is not arrogant, respects all, is capable, compassionate and friendly.

The six – the five senses plus the ego. The sensory processes in the brain are often named as the sixth sense, not to be confused with an extra sense.

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम्।

सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः॥४॥

8-4

A sage is the one who is kind hearted, non-violent, truthful, tolerates everyone, treats everyone alike, helps everyone and is the essence of truth.

No comments.

अवधूतूलक्षणं वर्णैर्ज्ञातव्यं भगवत्तमैः।

वेदवर्णार्थितत्त्वज्ञैर्वेदवेदान्तवादिभिः॥५॥

8-5

The characteristics of an Avadhuta should be known by all on the path of devotion, by all castes, by those who know the truths of Vedas and the teachers of Vedanta.

No comments.

आशापाशविनिर्मुक्त आदिमध्यान्तनिर्मलः।

आनन्दे वर्तते नित्यमकारं तस्य लक्षणम्॥६॥

8-6

The syllable A in the word Avadhuta signifies that such a person is free from the chains of hope and despair, from the beginning, middle and the end, and his sign is his perpetual abidance in happiness.

No comments.

वासना वर्जिता येन वक्तव्यं च निरामयम्।

वर्तमानेषु वर्तेत वकारं तस्य लक्षणम्॥७॥

8-7

The syllable Va signifies that he is free from all desires and his speech is pure. He abides in the present moment.

No comments.

धूलिधूसरगात्राणि धूतचित्तो निरामयः।

धारणाध्याननिर्मुक्तो धूकारस्तस्य लक्षणम्॥८॥

8-8

The syllable Dhu signifies that his body is covered with dust and ash, he is free from afflictions of the body and the mind. He is now beyond concentration and meditation practices.

No comments.

तत्त्वचिन्ता धृता येन चिन्ताचेष्टाविवर्जितः।

तमोऽहंकारनिर्मुक्तस्तकारस्तस्य लक्षणम्॥९॥

8-9

The syllable 'Ta' signifies that he is steadily involved in the thoughts of truth and is free from all other thoughts and efforts. He is free from the darkness or inertia and free from the ego.

No comments.

दत्तात्रेयावधूतेन निर्मितानन्दरूपिणा।

ये पठन्ति च शृण्वन्ति तेषां नैव पुनर्भवः॥१०॥

8-10

This song is composed by Dattatreya Avadhuta, who is pure bliss by nature. Those who read it or listen to it will never be born again.

That can sound disappointing to a worldly person. Too late anyway. For a seeker, whose goal is liberation from the cycles of births, this is a boon. The words that you hear or read here will become a seed in the mind, and will flower when the time is right. Knowledge is powerful. Once learned, it is never forgotten, it works in the background without you doing any efforts. It is not magical, it is a natural process of maturing of the mind. It's a matter of time. However, putting these teachings into practice will speed up the process significantly.

इति अष्टमोऽध्यायः ॥ ८॥

End of chapter 8

॥ इति अवधूतगीता समाप्तः ॥

End of the Avadhuta Gita